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A BRIEF HISTORY OF THE WORLD



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A BRIEF HISTORY OF THE WORLD

With Especial Reference to Social
and Economic Conditions

BY

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AND

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PREFACE

THIS volume aims to provide a course of study for schools which give but a year to European history or which desire a general survey as a basis for more detailed work. The increasing interest in social and economic history has led the authors to emphasize these features. In this book, accordingly, military history is reduced to a minimum; the treatment of government and administration keeps in view their effect on the welfare of the people; and the condition and customs of the various social classes are given great prominence. In these respects the book opens to secondary schools a field of historical study quite new to them.

The volume has purposely been made brief in order that pupils may have the more time for collateral reading. The "Topics for Reading," calling attention to representative books, should serve merely as examples. It will be an easy matter for the instructor to make up other topics from the available works. The "Review" is mainly to direct the pupil's attention to the more important facts given in the text. Ability to discriminate between the relevant and the irrelevant, to speak or write without digression on the subject in hand, should be one of the chief aims of education. The "Additional Studies" call for some degree of original thought in combining facts, drawing inferences, and expressing opinions. With discriminative power should be associated, as a most valuable object of education, the ability to construct, to gather facts from various sources and combine them in a unity of thought. For the cultivation of these powers history affords an especially productive field.

Great labor and pains have been devoted to the collection of material for illustrations appropriate to the text. The authors gladly acknowledge their obligations to the volumes

that have aided in this work, and especially to Traill's "Social England" and Parmentier's "Album historique" for their citation of illustrated books and of collections.

Professor C. J. H. Hayes of Columbia University has read the part of the volume beginning with the nineteenth chapter, and various improvements are due to him. The authors thank him sincerely for his aid, while they wish to make it clear that he is in no way responsible for any statement of fact or opinion contained in the book. They wish, too, to acknowledge the courteous help of Miss Adele M. Erb and Miss Isadore G. Mudge of Columbia University Library in facilitating the use of books for the preparation of this volume.

THE AUTHORS.

MOUNT VERNON, NEW YORK,
June 11, 1917.

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A BRIEF HISTORY OF THE WORLD

BOOK I

ANCIENT HISTORY

CHAPTER I

BEGINNINGS

I. INTRODUCTION

1. **The Use of History.** — We read and study history in order to know how the world came to be what it is to-day. What took place yesterday and the days before that, is history for the people now living. We cannot live without a knowledge of the past. Our ability to supply ourselves with the necessities of life is dependent upon our experience, and our experience is history. If by some great misfortune we were to be deprived of all knowledge of the past, we should be like a ship at sea without a rudder or a compass. For what we do to-day and are going to do to-morrow is based on what our ancestors have done before us. If, for example, our knowledge of the steam-engine and its uses were taken away from us, we should feel almost helpless. Yet such knowledge is a part of history.

2. **The Complexity of Modern Life.** — The complexity of the modern world astonishes us when once we begin to enumerate the various elements of our civilization: for example,

the paving of roads, the repair and cleaning of them, the protection of the community by the police and courts, the army of government officials occupied in caring for the health and general welfare of the people. Life in the country, as contrasted with that of the city, has merely the appearance of being more simple. Even there we must take into account various forms of landholding, the breeding of stock, the raising of grain, and the growing of fruit. The whole agricultural industry is now carried on by machinery, some of which is intricate in design. How any of these things came to be what they are is a query which finds an answer nowhere but in the study of history.

Still more wonderful are the means of transportation and communication between peoples located in all quarters of the globe. The growth of large cities, the methods of building, the processes of manufacture, the spread of news by frequent editions of newspapers from rotary printing presses, the existence of handsome churches, the presence of schools, the differences in social standing and in wealth, as well as in political rights, — and even those things which we take for granted because they seem so necessary, such as family, property, society, and state, — are all subjects for which the citizen of to-day, in order to be intelligent, must seek an explanation in the history of the past.

3. The Past Explains the Present. — Some of us actually know by having lived through many years that present conditions did not always exist. There are persons living who remember the time when, before the laying of the Atlantic cable, communication across the ocean was possible in no other way than by ship. As we begin thus to go back gradually for the explanation of first one thing and then another, we find ourselves drawn farther and farther into the past. Many features of modern life, especially the improvements due to scientific invention and the political and commercial relations of countries to one another, can be made sufficiently clear by a study of the past two or three centuries. For such topics as the simpler sciences, the more common useful arts, the fine arts, religion, society, government, — in brief, for the great essentials of civil-

ized life, — we must pass immeasurably farther back. Our search for beginnings leads us finally to the remote age when men were savage. How through the labor of thousands of years they have created the life of to-day will be told in this book.

II. THE BEGINNINGS OF CIVILIZED LIFE

4. **Why Nations Differ in Civilization.** — The word civilization, used above, has reference to the progress of mankind beyond the condition of savages. Those nations are most civilized which have the best homes, society, laws, and government, the most advanced science and art, the purest religion, the soundest morals, and the brightest minds. Improvements along these lines are made by nations as well as by persons in no other way than through well-directed effort. In looking over the present world we find the people of different countries varying greatly in their manner of living. This variety is owing to the fact that some nations improve faster than others, and that the progressive nations do not all develop in the same direction. Naturally we think of America, England, Belgium, France, and some other European countries as the most advanced in the modern world, and for examples of savages we look to central Australia or central Africa.

5. **How We Learn of the Remote Past.** — If we wish to know what progress mankind has achieved from the beginning, and how the various peoples of history have aided this development, we must first try to discover the earliest condition of the human race. One help in our search is the study of the barbarous and savage peoples of the present and near past. Their manner of life, as scholars believe, closely resembles that of early mankind. Another is the excavation of places which have been occupied by villages or cities through thousands of years. So little attention was paid to street-cleaning in most ancient settlements that in the course of a few generations, or at most few centuries, a village or city literally buried itself in refuse; and whenever a fire happened to destroy all or nearly all the houses, the survivors built their new dwellings on the

débris. In this way the people of each successive age left some of the works of their hands buried beneath the dwellings of those who followed them.



CAVE DWELLERS

Old stone age. Reconstructed from scientific data. From Smithsonian report. The man, wearing a beast's hide about the waist, has evidently come in from a hunt. The women are at work. The one in full view wears a skirt made of an animal's hide.

The lowest settlements were occupied by people whose life was scarcely more advanced than that of the Indians along the Atlantic coast in the colonial period. From an examination of the homes, tombs, and other works of these earliest-known ancients, and a comparison with the non-progressive races of the present, we may come to a fairly definite knowledge of the infancy of mankind.

6. Earliest Condition of Mankind. — Doubtless there was a time when men lived no better than animals. They had no family life, no society or government, no homes, clothing, or tools. Not knowing how to make a fire, they lived on wild fruit, nuts, and raw meat. The trees and caves were their only shelter. In the history of the world there has been no greater discovery than how to kindle and to use a fire. In time men learned to make



PRIMITIVE FIRE-KINDLING

By friction; methods still in use among barbarous tribes.

rude stone weapons and tools, to build huts, to raise a few vegetables and a little grain, and to domesticate animals. Grad-

ually, too, they developed the family and home life, and they gathered in villages, which they surrounded with walls as a protection from wild beasts and human enemies.

7. Beginnings of Government and Society. — In the earliest times of which we have knowledge human beings tended to cling together in groups; and like cattle or sheep they instinctively followed that one among them who displayed the qualities of leadership (§ 11). They made him their chief or king, and in that way government was established. Meantime the relations between one person and another came to be regulated by customs which gradually grew up. Such customs are the habits of a community formed unconsciously like the habits of a person. The chief or king saw that they were obeyed, and sometimes introduced new rules, which were called laws. Countless centuries must have passed in this development from the creation of man to the village life, whose crude stone tools, handmade pottery, and rough walls have been unearthed by explorers in various parts of the world. This period before any of the metals had come into use is called the stone age.

8. Two Pioneers of Civilization. — When we inquire why the inhabitants of certain parts of the earth still remain in a crude condition of life, whereas others have made varying degrees of progress, we shall find a great part of the answer in the surroundings of each people. The more favorable is the environment, the greater the opportunity for progress. No other place in the world has been so well situated in this respect as the valleys of the three great rivers, the Nile, the Tigris, and the Euphrates, in the region which lies about the eastern end of the Mediterranean. On the reference map of the Orient we see the Nile flowing northward into the Mediterranean, and the Tigris and Euphrates flowing in a south-easterly direction, in a single valley, and joining in one stream before



PRIMITIVE HUT

With one room and door, here represented by an urn for the ashes of the dead. Early iron age of Etruria and Latium. Olcott Collection, Columbia University.

emptying into the Persian Gulf. These valleys are alike in important respects. The climate is mild. The soil is always well-watered, for every year the rivers overflow the plain on both sides. When the flood returns to its channel, it leaves the land fertilized with a rich coat of fresh, moist earth, so that it is wonderfully productive.

These conditions are favorable to improvement. The people in these countries never had to struggle hard for mere existence, as do those of cold or barren regions. In their warm climate little effort was required to obtain clothing and to build suitable houses. The ease with which they could raise grain and vegetables tempted them to farming. The rivers formed a ready means of trade between one town and another, while in the case of Egypt the surrounding deserts and mountains helped protect the inhabitants from enemies. As the population increased through the natural growth of families and the immigration of strangers, who came from all quarters to enjoy the good country, it became necessary to produce more food and clothing and to build more houses and of larger size. At the same time the people in social intercourse and trade developed a taste for better and more beautiful things — in other words, they continually acquired a higher standard of living. The valley of the Nile is Egypt; that of the lower Euphrates and Tigris is Babylonia.

9. A Third Pioneer. — To these valleys we must add a third region whose population deserves equal credit as a pioneer of civilization. On the European side of the Mediterranean, northwest of Egypt, is the *Ægean* sea, which separates the peninsula of Greece from Asia Minor. The sea is sprinkled with islands and both coasts are well provided with harbors. This region of coasts and islands is far less fertile than Egypt; but the little plains at the mouths of rivers, formed of mud brought down by the water, are remarkably productive. The climate is as pleasant as any in the world, and far more stimulating than that of Egypt. From earliest times, too, the harbors and islands tempted the people to trade by sea. The inhabitants of the *Ægean* region during a long period of their





early history (about 3000-1200 B.C.) we call Mi-no'ans, after Mi'nos, a mythical king of that age. The Minoans must be counted along with the Egyptians and the Babylonians as one of the three earliest peoples to emerge from barbarism.

Several times in the paragraphs above we have used the word "barbarism." In general the term means a want of civilization; as distinguished from "savagery," however, it signifies a condition somewhat more advanced than that of savages. When a people have acquired a knowledge of metals and have adopted a system of writing, they can no longer be called barbarians.

10. Which Was the Earliest of the Three Pioneers? — Although scholars still differ as to whether Egypt or Babylonia preceded in civilization, the weight of evidence inclines in favor of the Nile valley. In the fourth millennium (4000-3000) B.C. the Egyptians had made noteworthy progress in various directions. They now had families, society, government, and a moral religion (§ 22). They irrigated their fields by means of canals. They built towns and cities. They had invented writing. From that time written material, containing the names of kings and some knowledge of the people, has come down to us. Their astronomers discovered that the year consists of three hundred and sixty-five days, which they divided into twelve months. As early at least as 3500 B. C. they were employing copper in the useful arts.

Scholars who thus consider Egypt to have been the earliest in the field of civilization place Babylonia and the Ægean region a few centuries in the rear. The Minoans adopted the use of copper about 3000 B.C., and not long afterward they invented a system of writing. Life in each of the three regions was of native growth. There is no certain evidence of commerce between the two great valleys. Even from the stone age there was some interchange of wares between the Ægean area and Egypt; but the native elements of Minoan life far outweigh all foreign influence.

Topics for Reading

Clodd, *Story of Primitive Man*, and especially *Childhood of the World*, though intended for children, will be found exceedingly interesting and instructive also to older people. These two books may easily be read entire. See further Keith, *Ancient Types of Man*, which classifies prehistoric men according to existing remains of their skeletons.

I. **Antiquity of Man.** — Clodd, *Story of Primitive Man*, ch. ii; Keene, *Ethnology*, ch. iv; Haddon, *History of Anthropology*, ch. iv; Tylor, *Anthropology*, ch. i.

II. **The Races.** — Clodd, *Childhood of the World*, ch. iv; Keene, *Ethnology*, chs. viii, ix; *The World's Peoples*, especially ch. i; Tylor, ch. iii.

III. **The Stone Ages.** — Clodd, *Story of Primitive Man*, chs. iii, iv; *Childhood of the World*, chs. vi, viii; Duckworth, *Prehistoric Man* (chiefly on the primitive stone age and its antecedents); Keene, *Ethnology*, v, vi; Haddon, *History of Anthropology*, ch. viii.

IV. **The Mental Growth of Man.** — Clodd, *Childhood of the World*, pt. II (Man the Thinker); Keene, *Ethnology*, ch. iii; Fiske, *The Destiny of Man*, chs. viii-xvi; Boaz, *The Mind of Primitive Man*, entire work, especially ch. iv.

Review

1. What is the value of history to us? What should we do if we lost all knowledge of the past? What is history? 2. Enumerate the features of life in city and country which make our civilization complex. Where shall we go for an explanation of these things? 3. Setting out from the present, what course do we take to reach the beginnings of history? 4. What differences do we discover in present life among the peoples of the earth? To what are these differences due? 5. In what ways do we learn of the remote past? Why do we not study them from written records? 6. Describe the earliest condition of mankind. 7. What are customs and laws? What is the origin of government? Define the stone age. 8. What parts of the earth were the first to become civilized, and why? What conditions aid the growth of civilization? 9. Where is the Ægean sea? What advantages did the people of the Ægean area derive from their surroundings? Define civilization.

Additional Studies

1. Which is the more useful, a narrative of wars or a history of the progress of mankind? 2. Why have not all peoples progressed equally and in the same direction (§ 4)? 3. In what ways does our knowledge of ancient history continually increase? 4. How do the discoveries

and inventions mentioned in § 6 compare in value with the progress of the past hundred years? Give reasons for your opinion. 5. Who becomes the leader or chief of a primitive community? In any association of people of your neighborhood, in or out of school, what sort of person generally takes the lead? Compare these two kinds of leadership in origin and character. 6. Describe from the map the location of the Egyptians, Babylonians, and Minoans respectively. 7. Why were these three peoples in advance of all others? 8. Write an essay on one of the Reading Topics given above, making use of at least two books. Do not copy sentences or even phrases from the books, but ascertain the facts and present them in your own language. Attend carefully to spelling, punctuation, and the simple rules of rhetoric.

CHAPTER II

THE ORIENT

I. EGYPT

11. Leadership and Nobility. — Whenever a number of people, however rude and barbarous, live so near one another as to form a community, it always happens that the few wiser and more energetic persons make the improvements, which they teach to the rest. Among them there is usually one who excels, and assumes the leadership, as has been explained above (§ 7). To be a leader a man must be self-confident, bold, enterprising, and clever. Where wars of defense or aggression are common, the man who has bravery, physical strength, and military skill naturally takes the lead of his fellows. Among a religious people like the Egyptians (§§ 22, 24) knowledge of the ceremonies used for securing the help of the gods is the greatest aid to gaining power. The people labor for their leader in time of peace and fight to win glory and booty for him in war. Hence he acquires great wealth, which is an additional aid to power. He bequeaths his property and influence to his sons, who, if they are men of ability, are in a position to add power, riches, and reputation to their inheritance. In this way noble families arise above the general level.

12. Oriental Leadership Becomes Absolute. — On hills and mountains and in forests, where a man can make a living for himself and his family without the help of neighbors, he learns to love freedom and can easily maintain it; but in the great plains of Egypt and Babylonia, where all had to coöperate in digging canals for drainage and irrigation, and where continual disputes about the boundaries of fields had to be settled by

some competent power, the leader of a community was allowed great authority for dispensing justice and for compelling every man to do his share of the coöperative work. Thus it happened that the ruler of every little community along the Nile got absolute power over his subjects.

13. Pharaoh. — At first each small district, occupied by a community, was a state in itself, with its king and his officials, its army, taxes, religion, and chief priesthood; but before 3000 B.C. the lower valley of the Nile, extending through a length of seven hundred miles, came to be united by conquest in one state under a king, whose title was Pha'raoh. His power, too, became absolute. As the nobles in the various districts had taken the priesthoods, that they might enjoy the influence and wealth belonging to these offices, Pharaoh became the chief priest of all the nation. In fact he was himself regarded as a god on earth, and was worshipped by his subjects with much ceremony and flattery. The highest noble had to prostrate himself on his face in the presence of this awe-inspiring man-god.

14. His Officials; his Empire. — Pharaoh surrounded himself with a large number of officials, some to administer justice, others to supervise the erection and care of the public works, or to make the biennial census and assessment of property throughout the kingdom, or to collect and manage the revenue. Each district had its local government and officials subject to Pharaoh. For thousands of years the Egyptians remained a peace-loving people, content with defending their own country from enemies; but from about 1600 B.C. a line of able, warlike Pharaohs conquered Syria, the country between the Mediterranean and the Euphrates river (§ 36). The subject country was their empire. Pharaoh appointed a governor over it, placed garrisons in some of the cities, and compelled the native king of each city to pay an annual tribute.

15. Social Classes: the Poor. — From what has been said it is clear that the government of Egypt was conducted chiefly in the interest of the king and his friends, who held all the valuable offices and priesthoods (§ 24). We can see the daily

lives not only of these great people but of all classes pictured on their monuments. Most of them were poor. A family of the lowest class of freemen lived in a mud house thinly roofed with palm leaves. As the climate was mild and as a generation often passed without rain, such a building lasted long and afforded sufficient shelter for the inhabitants. It contained no more than one or two rooms. Its furniture was a few stools, mats to sleep on, two flat stones for grinding grain, a chest for clothing, a bin of hard clay for the provisions, and a few pots and pans. An opening in the roof above the hearth let out the smoke. A small, cheap image stood against the wall, ready to receive the family worship.

16. **A Life of Toil.** — The family arose at daybreak that the father might be at his work at sunrise. All day long till sunset he toiled excepting an hour at noon, when he ate the bread and onions he had brought with him for luncheon and took a short nap in the shade. In case he was working for the government, and lagged through weariness or illness, the overseer drove him to his task with a stick. All below Pharaoh, however great their rank and wealth, were liable to be beaten by their superiors, and few magistrates even could boast of having escaped corporal punishment.

If a man was a farmer, he rented a piece of ground from Pharaoh, who owned all the land in Egypt. From the produce he had to pay the king a fixed number of measures for every acre. The gods, too, required their share. The officers of the king watched over him closely to see that he worked faithfully and concealed nothing that should go to the government or to religion.

Although the law allowed polygamy, the poor man had but one wife. While he was away at his work, she was busy with her household duties. She carried water, spun, wove, made the family clothing, went to market to sell her eggs, butter, and the linen she had woven. She had many children, some of whom were sure to die young through lack of medicine and care. Those who grew to manhood and womanhood were usually well and strong. Poor people had little clothing. A

man wore a short pair of cotton trousers; his wife a simple, low-necked frock which reached the ankles. As the food, too, was simple, it cost little to bring up a large family; and children were actually profitable as they began work at an early age. The wife managed the household, controlled the children, and was the equal of her husband. She went freely about the town and talked with whomsoever she pleased.



EGYPTIAN MARKET SCENES

I. A woman bringing two jars of perfumes to barter for wares. A woman with something in a box to trade for fish. II. A man bartering the contents of a jar for a necklace. III. The man on his knees seems to be selling bracelets and necklaces; a woman, box in hand, has come to buy. A man selling fish-hooks. IV. A man with wheat and onions in a basket; two purchasers — one with necklaces in hand, the other with a fan and a fire ventilator.

17. **Tradesmen.** — The huts of the poor were crowded closely together along narrow, crooked lanes. The houses of the tradesmen were in another quarter. They were larger and better made and furnished. There were many trades. Carpenters lived near carpenters, and coppersmiths near coppersmiths, and so of the goldsmiths, shoemakers, weavers, bakers, confectioners, and all the others. These workmen generally retailed their own produce.

In the market-place provisions were kept for sale in large baskets resting on the ground, and people brought various

articles usually of their own make, to barter for grain, vegetables, fish, and meat. Some brought rings of copper, silver, or gold. These metal pieces served poorly as money, for they varied in weight and purity. Near the provision market was the bazaar, in which were displayed for sale all kinds of manufactured wares both native and imported from Nubia, Arabia, Babylon, Syria, and the islands of the Ægean Sea. There were embroideries, fine linens, jewellery, scented woods and gums, coral and amber, glass ware and beautiful pottery. Though no law compelled it, the son usually learned the trade of the father.

18. The Character of the Working Classes. — Men of the poor and middle classes were generally as sober as they were industrious; but on holidays many sought the “beer-house,” and drank to intoxication. Their wise men severely condemned drinking. The Egyptians had a lively imagination, a ready wit, and strong social inclinations. Often the workmen squandered their month’s wages in a fortnight and were driven by starvation to strike. Often, too, they were so oppressed by the tax-collectors and their taskmasters that they quit work in a body. A fresh supply of provisions and the faintest promise of redress of their wrongs quieted them and sent them back to their work. They were a patient people, good-naturedly submitting to floggings and obedient to their superiors. They had boundless reverence for the gods and especially for the god Pharaoh. Under these circumstances no other government than absolute monarchy was ever dreamed of.

19. Task Work and Military Service. — When left to themselves, they were moderately happy; but when Pharaoh chose the strongest and best men to toil for him without pay in building a pyramid or a temple, they felt it a grievous affliction. These extraordinary tasks alone would not have been unendurable, but they came as additions to lesser labors which the government required every year of all workmen. These periodical tasks included the digging of canals for irrigation, the building of embankments along the Nile, the repair of roads, the transportation of Pharaoh’s share of the crops from the farms

to the Nile and thence down the river to his capital. These labors exhausted the strength of the population and left little energy either for recreation or for thought.

Still harder was military service. Probably no other nation in history has been more unwarlike. A native writer compares the typical soldier to a trembling bird. The people shrank from the vast loss of life attending invasions of Nubia or Syria. When preparations were made for such an expedition, the peasants were forced into the army by flogging, amid the tears and wailing of their kinsfolk. As the natives were so poor material for the army, the king hired many soldiers from



EGYPTIAN BRICKMAKERS

Working under an overseer, who sits stick in hand. Notice the men's dress, described in the text.

Libya, Greece, and other foreign lands. Such troops were mercenaries. Usually they brought their armor and weapons with them. To keep them in the country Pharaoh rented out to them farms on reasonable terms. His native troops he had to equip with bows and arrows, spears, shields, and other weapons and armor from his own arsenals. For hundreds of years there were no horses in Egypt, but early in the second millennium (2000-1000) B.C. they were brought in from Syria. Thereafter a part of Pharaoh's military force consisted of horses and chariots. From the Orient the use of the war chariot extended westward to Greece, Italy, and even to Britain.

20. **Grades of Society.** — Below the common free laborers were the slaves; above were the professional soldiers; higher in wealth and comfort the merchants and traders; and still higher the officials and priests. Generally the same men filled both offices and priesthoods. Many were the grades of officials from the humblest scribe to the Prime Minister of Pharaoh. The latter office, we are told, was held for a time by Joseph the Hebrew.

“And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.” — *Genesis* xli. 41-43.

Pharaoh’s officers could be found not only in the king’s court but in every nook and corner of the country. Their part in the government has already been mentioned (§ 14), whereas the priests will be further considered below in our study of the religion.

21. **Education.** — People usually continued in the condition of life in which they were born, and children remained in that of their parents. But it was possible through education to rise in the world. If a boy showed remarkable talent and ambition, his parents might be sufficiently self-sacrificing to send him to school and pay his tuition. Entering as a mere child, he studied a little arithmetic and much writing. A man thus addresses his former teacher: “I was with thee since a child. Thou didst beat my back and thy instruction went into my ear.” After learning to write well, he was placed as an apprentice under an official, where he learned the professional duties of the scribe. He was then sure of employment by a noble or priest or by the government; and with genius and industry he might rise to a place next to that of Pharaoh.

22. **Religion.** — We cannot understand the Egyptian without making ourselves acquainted with his religion, which controlled his thoughts and actions. He believed in a countless number of good and evil spirits, each one of which lived in a

mountain or rock, a tree, spring, or river, a star, the moon, the sun, or some other object, as the soul lives in the body. Only the greater and more powerful of these spirits he looked upon as gods. His deities had the forms not only of men and women, but also of birds, fishes, crocodiles, cats, dogs, and cattle. In some districts the people thought of the sky as an immense cow, in others as a sea over which the sun-god daily rowed his bark from East to West. The Valley of the Nile — to them the whole world — was thought to be a huge giant outstretched, whose back produced their grain, vegetables, and cattle. † In their belief the god O-si'ris, once in the form of a great and good king, ruled kindly over the human race. But he was killed and cut in pieces by his brother Set, an evil god. I'sis, wife of the deceased, gathering up the parts of the body, put them together with such skill and magic as to bring him to life again. He did not resume his place among men, however; but passing to the spirit world, he henceforth judged all souls that came thither from earth, admitting none but the good to eternal happiness.¹ From this story and in many other ways we learn that the Egyptians believed in a future life and in the ultimate triumph of justice. ✓

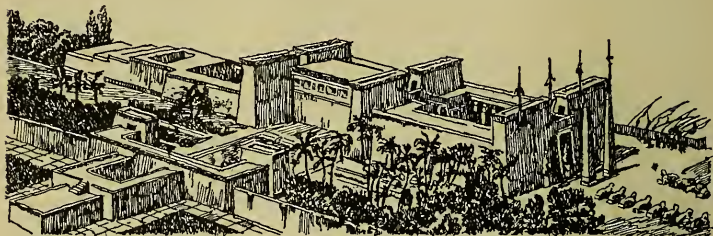
† Although their worship of animals seems to us repulsive and degrading, other features of their religion excite our admiration. It encouraged justice, honesty, purity, and other virtues. At the judgment seat of Osiris each soul before admission to eternal happiness was required to declare that he had not murdered, stolen, coveted the property of others, blasphemed the gods, given false testimony, or ill-treated his parents. Here are six great commandments as valid to-day as they were in Egypt five thousand years ago. †

23. The Temple. — The favor of the gods was expensive. Each deity lived in his temple even more sumptuously than the ruler in his palace. As the wealth of the king and the influence of the priests grew, the temples were built larger and larger, till in the second millennium (2000-1000) B.C. they attained the maximum of size and splendor. The chapel for the image

¹ This is one version of a myth that appears in many forms.

of the god was flanked by smaller chambers for his wife and son, both of them deities. The building contained rooms, too, for the storage of furniture, treasures, and sacred tools and vessels. In front of these apartments was an immense hall for public worship, and in front of that a great court partly open to the sky. Within both hall and court were gigantic colonnades.

The temple of Am'mon at Thebes, in that period the capital of Egypt, was the work of a succession of kings. When finished it was the most stupendous temple the world has known. Travelers still wonder at the grand ruins. The architects who planned such works were masters of their art. Though ac-



TEMPLE OF AMMON AT THEBES

Restoration. Described in the text.

quainted with the arch, they preferred columns and piers for support, and straight beams for the roof. Through these means they were able to combine strength with simplicity, to which they added considerable beauty and finish. They were in fact the best architects of the world till they were surpassed by the Greeks. The artists had to decorate the walls and columns with paintings and inscriptions, and to chisel images of the gods and the king. The god demanded not only a goodly dwelling but also food, fine clothing, ornaments of gold and silver, jewels, furniture, vessels, and tools for his worship. The manufacture of all these things required a large number of industries and a great variety of skill. The desire to give the gods the best that human knowledge and training could produce

was throughout ancient history the strongest force at work for the advancement of civilization.

24. How the Priests Gained Power and Wealth. — The god was worshipped with music, dancing, sacrifice, and other ceremonies. At first the service was so simple that anyone could perform it; but the priests made it continually more intricate so that they alone were acquainted with it; they alone controlled the favor of their deity, and through it gained power for themselves. To each great god was assigned a large tract of land and other wealth, including a host of slaves who tilled his fields and tended his cattle. The estate was managed by the god's chief priest, who had under him as assistants a large number of officials of various grades. The priests were themselves of many ranks, the highest being Pharaoh. They dressed in fine linen, bathed twice each day and twice in the night, and shaved their heads, faces, and entire bodies, to keep themselves as clean as possible. A Greek historian¹ tells us that "they enjoy good things not a few, for they do not consume or spend any of their own substance, but have sacred bread baked for them, and they each have a great quantity of beef and geese coming in to them every day and also wine of grapes is given them." They lived in the sacred buildings, drew their support from the temple revenues, and were free from taxes and military service. There is no wonder, then, that everyone longed to be a priest.

25. Belief in a Future Life. — Belief in a future life, as has been intimated (§ 22), formed a prominent part of the religion of the Egyptians. Although they imagined a world of departed spirits beneath the earth, or in the West, or in the sky, they took great care to preserve the dead body. They embalmed it that it might never decay; for its preservation was necessary to the life of the soul. The embalmed body is called a mummy. On p. 20 is pictured the mummy of one of their greatest Pharaohs, now preserved in the museum of Cairo, Egypt. The poor had to satisfy themselves with simple graves; but every noble and every king built as strong and great a

¹ Herodotus ii. 37.

tomb as he could afford, and set aside a considerable part of his wealth to maintain there the worship of his soul. The ruling class were content to live in relatively modest dwellings in order that the immortal gods and also their own everlasting mummies, each with its spirit, might dwell in grand, indestructible homes. Tombs and temples were therefore their greatest buildings.



MUMMY OF RAMESES II

A famous Pharaoh of the thirteenth century B.C. Cairo Museum.

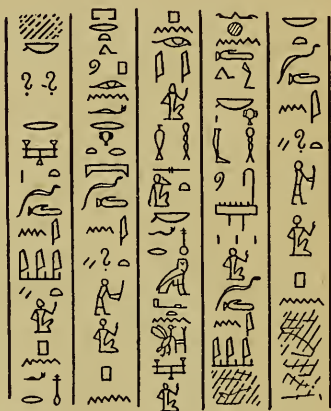
26. The Pyramids. — Of the many kinds of tombs the largest and most enduring are the pyramids, erected by certain early kings to receive their own bodies. The greatest covers thirteen acres and was originally about four hundred and eighty feet high. Hidden far within and difficult of access is the chamber in which was placed the mummy of the builder. We are astonished not only at the immensity of the work as a whole, and at the size and weight of the limestone blocks which compose it, but also at the delicate accuracy of its construction.

Religion was the motive which led to the work. Religion encouraged, too, the growth of the astronomical and the mathematical knowledge needed in planning it. The same influence helped create the skill in organizing labor, in cutting, polishing, and conveying the stones, and all the practical engineering used in the building.

27. Writing. — In the oldest system of writing each object was represented by a picture. Not content with this rude beginning, however, the Egyptians also adopted signs for single sounds; but as they continued to mix their old picture signs with their new characters for sounds, they fell far short of creating a phonetic alphabet. Gradually they simplified the old system in such a way as to form a "running hand" for business and everyday affairs. As the earlier characters continued to be used by priests for religious purposes, they were called

hieroglyphs — sacred inscriptions — especially appropriate for carving on walls, columns, and obelisks. Their paper they made of pa-py'rus, a reed which grew abundantly along the Nile. Though we use a different material, we have kept the name papyrus, merely giving it an English form — paper.

28. Literature. — The Egyptians inscribed on monuments and wrote on papyrus the chief events of each year, works on medicine, religious texts, and moral proverbs and precepts. Kings, nobles, and wealthy commoners, according to their means, took pleasure in having their achievements and virtues recorded on temple columns, or on the walls of tombs. There were also simple songs of the shepherds, the threshers, and other classes of laborers, and religious poems and hymns. In time they began to write stories for teaching some useful or moral lesson, tales of adventure for entertainment, and songs and stories of love. The myth of Osiris (§ 22) they worked into a drama, which was acted before the public. There were great numbers of business letters and documents. Most of this written material has perished; much remains to be discovered; but enough has been found to give us a clear knowledge of the life and achievements of these people through a period of more than four thousand years.¹



EGYPTIAN WRITING

Containing many picture-signs.

29. The Mind is Dwarfed. — The Egyptians, who were so inventive, skilful, and intelligent, and who were once able to

¹ Relatively little writing belonging to the fifth millennium B.C. has been found; but it increases in volume as time goes on, and continues under the Roman empire down into the Christian era.

conquer and rule over others, were at last conquered and ruled by others.¹ The reason is internal decay, as will now be explained. It must first be noticed that the mind of the Egyptian was narrowly limited by his surroundings. He beheld nothing about him but a narrow plain bordered by gray stone hills. He rarely saw a cloud in the sky, or heard the thunder, or felt the rainfall. In this endless monotony his imagination, though lively, remained small, dwarfed. It led him but a little way beyond the material things of life — beyond his food, drink, clothing, and sleep. To him the future world was as material as this. Although he liked to see beautiful objects, he never thought of creating beauty for its own sake; his study of science was through no love of the subject but for its practical results. His aim was always the useful. Persons and nations who care only for the useful may prosper for a while in material things; but stunted as they are in reason, spirituality, and ideals, they are sure soon to stop growing and then fall to decay. So it was with the Egyptians.

30. Excessive Conservatism. — These defects of character made them from the beginning a conservative people, who insisted on preserving the customs of their ancestors. Gradually this respect for the wisdom of past generations grew on them till they absolutely refused to learn anything new. Before 1500 B.C. all progress had ceased. The priests had reduced the minutest details of worship to fixed forms, from which no one dared depart. They made the king and the high magistrates the slaves of ceremony. In the same way they regulated the arts and sciences, so that future artists merely imitated existing models, and the prescriptions of physicians strictly conformed to the written word. This slavery, imposed on the intellect, weakened both mind and body. Meantime the wealth of the people had gone to the gods — to be enjoyed by the god-king and the priests; no land or other property was left to the common people, who were now virtually serfs. There were too

¹ First by Assyria (670 B.C.), then by Persia (552), then by the Macedonians under Alexander the Great (332). About two centuries after Alexander their kings became subjects of Rome.

many priests and officials; excessive government overburdened and crushed the lives of all but the rulers themselves. National decay and death resulted — Egypt became a mummy.

II. BABYLONIANS, ASSYRIANS, AND PERSIANS

31. The Babylonians Compared with the Egyptians. — In the brief sketch of ancient civilization offered by this volume the aim is, not to treat all ages and all countries with equal fullness, but to present merely leading types of life. Thus Egyptian life, described in the foregoing section, may be taken as typical of Oriental civilization. Only those features of other Oriental peoples will be noticed which are distinct from the Egyptian, and which at the same time are important in the history of mankind.

In most ways the Babylonians, for example, were so like the Egyptians as not to require separate treatment within the limits of this volume. They had about the same classes of society and they lived under an absolute king. They believed in many gods, as did the Egyptians. In some respects, however, their life was very different from that of the Nile valley. Having plenty of clay but almost no stone in their country, they built their



BABYLONIAN WRITING

Cuneiform. Described in the text.

walls, palaces, and temples of brick. These works, once grand, crumbled after a generation or two, and are now heaps of ruins. To the world they were useful if only in illustrating how extensively brick could be employed for building. The people used brick too, instead of paper for writing, inscribing their characters with a triangular instrument. The kind of writing material explains why their letters are all wedge-shaped — hence called *cu'ne-i-form* (from Latin *cuneus*, a wedge). But as bricks are far more durable than papyrus, much more of

the Babylonian writings — in fact many a library — has been preserved, with the result that we are better acquainted with Babylonian life and literature than with the Egyptian.

32. Literature and Law. — In literature they created the epic — a stately poem of considerable length which celebrates in narrative form the deeds of real or mythical heroes. One of these poems includes an account of the great flood and the building of the ship in which one human family alone was saved. Another long religious epic gives an account of the creation of the world by one of their gods. These tales are somewhat like the Biblical stories of the same events.

One of the greatest contributions of Babylonia to the world's progress was a code of laws. This was the work of Ham-mu-ra'bi, king of the country, who ruled about 2000 B.C. The stone on which his laws are engraved has been found by explorers. For many centuries this code continued in force in Babylonia and As-syr'i-a. All who wish to make themselves acquainted with the history of legislation should include a study of these laws.

33. Science and the Useful Arts. — The Babylonians advanced beyond the Egyptians in science. They divided the day into hours, and the hour into sixty minutes. The lunar month they divided into four weeks of seven days each. This system of reckoning time the Hebrews borrowed from them and bequeathed to us. For measuring time the Babylonians invented the sun-dial and the water-clock. They contrived a system of weights and measures which the Greeks and Romans adopted and handed down in a modified form to us. The decimal and sexagesimal (10×6) systems of numbers are also their invention. We use the decimal for most purposes but keep the other wherever it has come down to us in connection with weights and measures. In some of the skilled industries they excelled the Egyptians. They were expert workers in clay, glass, and the metals; but their most famous wares were tapestries, muslin, and linen. Their merchandise they sent abroad over the whole civilized world, till many nations learned their ideas, their science, and their useful arts. The

civilization of Babylon prevailed throughout western Asia; it deeply influenced Asia Minor, and it reached even to Europe.

34. Empires. — By conquering some of the small neighboring states Babylonia created an empire earlier than that of Egypt (§ 14). From time to time various other small empires in southwestern Asia rose and fell. All of them were formed of tribute-paying states under native kings. These rulers were ready to revolt at every opportunity. So loose a system was no advantage to the governed and gave no promise of lasting long.

The first great state to devote itself to war, conquest, and government on large scale was Assyria, north of Babylonia. The Assyrians built up an empire which extended nearly to the Caspian sea on the northeast and included part of Egypt in the opposite direction. Their great improvement was the division of the subject country into districts, which we may call provinces, each ruled by a governor appointed by the Assyrian king. The governor's duty was to command the army of his district, administer justice, and oversee the collection of the annual tribute. Under him were the native kings, who enjoyed far less power and independence than had those of earlier empires. The Assyrian king failed to protect these subject countries from foreign invasion and to give them the advantages of justice and of peaceful commerce with one another. His rule was wholly selfish and oppressive. This empire was at its height from about 900 to 600 B.C.

35. The Persian Empire. — Shortly after the fall of Assyria, Persia created through conquest a far greater empire. It extended from the Indus River in India westward to the borders of Greece in Europe, and included all Egypt. The organization into provinces was borrowed from Assyria and improved. The Persian king built broad, solid roads for the use of his armies and his messengers and for inland trade. The Greeks who lived in western Asia Minor and who were now his subjects, had begun to use coins. Darius, king of the Persians (522-485 B.C.), established a system of gold and silver coins for his

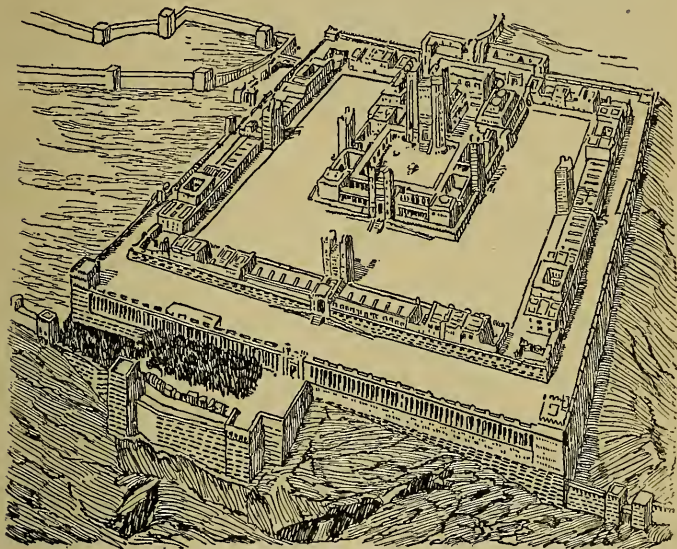
empire. It was a great advantage to trade, as the purchaser no longer needed to weigh the precious metal which he gave in exchange for merchandise or other property. Although people bought and sold for thousands of years before they had coined money, it has proved so useful that we can hardly imagine how we could do without it. Our knowledge of money, however, does not come from Persia, but from the Romans, who learned the art of coining money from the Greeks.

III. SYRIA

36. The Country. — There were still other Oriental peoples who aided the advancement of civilization. Further improvements were made by two little nations of Syria. This country, which lies along the east coast of the Mediterranean between Egypt and Babylonia, is a land of hills, mountains, and narrow valleys. As life is more difficult there, the inhabitants at first made slower progress in useful knowledge and in the arts. Some of this knowledge came from Egypt but the greater part from Babylonia.

37. The Hebrews. — The country was divided into several small kingdoms. One of them in the south was that of the Hebrews, or Israelites. Their writers tell us that the children of Israel in their earlier wanderings had visited Egypt, where they were held in slavery by the Pharaohs four hundred years. To free them from bondage, Moses, a great religious teacher, led them forth from Egypt against the will of Pharaoh. After many years of wandering in the desert, they emerged into Syria about 1400 B.C. They conquered and settled the southern part, which is now known as Palestine. Their suffering in Egypt and their wanderings in the wilderness made them an exceedingly hardy, virile people. Their greatest achievement was the development of a religion of one all-powerful and all wise God — Jehovah, who loves goodness and punishes the wicked. More than a thousand years afterward Christianity, a new form of the same faith, grew out of the old. The old religion commanded strict observance of ceremony; the new lays greater

emphasis on forgiveness and love. Christianity has become the religion of the Europeans and of their colonies throughout the world, and missionaries are carrying it to all other peoples. The Bible is the national literature of the Hebrews. It contains legends, hymns, proverbs, exhortations, history, and prophecy. The books of the Old Testament, composed before the birth of

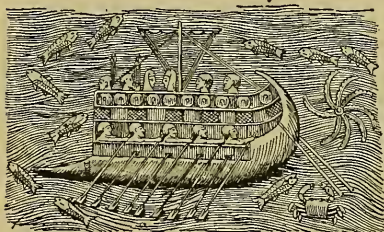


THE TEMPLE TO JEHOVAH

At Jerusalem. It was on the summit of a hill and was approached by the ascent indicated in the foreground. Babylonian influence is evident in the plan. It consisted of an Outer, an Inner, and an Inmost Enclosure. To the last-named the priests alone were admitted. This temple was destroyed by the Romans in 70 A.D.

Christ, are in the national language. Those of the New Testament were written afterward in Greek — then the literary language of the Orient. The Bible has been read by more persons than any other book. Though its aim is religious and moral instruction, it is a valuable source for the study of ancient life.

38. **The Phœnicians.**—The Phœ-ni'ci-ans, neighbors and kinsmen of the Hebrews, lived north of them along the eastern



A PHŒNICIAN SHIP OF WAR AND TRADE

The military character is indicated by the row of round shields. Notice the crude method of representing the two rows of oarsmen, the sea, and its inhabitants. From Malet, 'Antiquité.'

coast of the Mediterranean. The greatest of their cities was Tyre. They were manufacturers and merchants. Some of their cities are mentioned as early as 1500 B.C., and we are sure that soon afterward they were the great traders of the Mediterranean. They carried their own wares and those of Egypt and Babylon to all the shores of that sea. As commercial stations they

planted many colonies, among which were Carthage in Africa and Cadiz (Ga'des) in Spain. From them the natives learned

much that was useful in navigation, business, and manufacturing. Their most valuable gift to the Greeks was the alphabet. As to its origin little is known, but scholars are now inclined to believe that it was derived from the Minoan script by a process of selection. In the Phœnician alphabet the characters represent sounds; it was in fact the first phonetic system devised by man. The Greeks modified it to serve their own purposes; and the Romans, adopting it from the Greeks with further changes, have handed it down to us.

PHŒNICIAN	ARCHAIC GREEK	LATER GREEK	ENGLISH
𐤀 𐤁	Α ΔΑΔ	Α Ἀ	A
𐤂	Β Β	Β	B
𐤃 𐤄	Γ Δ Γ Δ	Γ -	G
𐤅 𐤆	Δ Δ Δ Δ	Δ	D
𐤇	Ε Ζ Ε Ζ Ε Ζ	Ε Ε	E
𐤈	Ζ Ζ		F
𐤉	Ζ Ζ Ζ	Ζ	Z

ANCESTORS OF SOME OF THE LETTERS OF OUR ALPHABET

Topics for Reading

I. **Business and Industry in Egypt.** — Maspero, *Life in Ancient Egypt and Assyria*, ch. ii; *Dawn of Civilization*, 310-26; Erman, *Life in Ancient Egypt*, chs. xviii, xix; Botsford, *Source-Book of Ancient History*, 22-5.

II. **Religion.** — Maspero, *Life*, ch. iv (Amen, the Great God of Thebes); *Dawn of Civilization*, ch. ii; Erman, ch. xii; Sayce, *Religions of Ancient Egypt and Babylonia*, ch. i; Steindorff, *Religion of the Ancient Egyptians*, especially lects. i, ii; Reisner, *Egyptian Conception of Immortality*; Breasted, *Development of Religion and Thought in Ancient Egypt*; Botsford, *Source-book*, 8-10.

III. **Egyptian Warfare.** — Maspero, *Life*, ch. x; Erman, ch. xx.

IV. **Social and Private Life in Assyria.** — Maspero, *Life*, ch. xii; Sayce, *Social Life among the Assyrians and Babylonians*, chs. i-iv; Botsford, *Source-Book*, 40 f.

V. **Commerce, Science, and Architecture of the Babylonians.** — Winckler, *History of Babylonia and Assyria*, 131-64; Maspero, *Dawn of Civilization*, 75-63; Sayce, *Social Life*, chs. v-vii; Goodspeed, *History of the Babylonians and Assyrians*, 92-9.

VI. **Social and Religious Condition of the Hebrews before the Exile.** — Kent, *History of the Hebrew People*, chs. vi, xiv.

VII. **Babylonian Captivity of the Hebrews.** — Smith, *Old Testament History*, ch. xv; Kent, *History of the Jewish People during the Babylonian, Persian, and Greek Periods*, 34-98.

Review

1. Explain the origin of kingship and nobility (*cf.* § 7). 2. What was there in the physical features of Egypt that contributed to absolute monarchy? 3. How did Egypt come to be united under one king? 4. Describe the officials of Pharaoh. How did he acquire an empire, and how did he govern it? 5. Describe the homes of the poor; and the labors of a poor man and his wife. 6. How did they dress? What was the condition of the children? 7. What tradesmen were there in Egypt? Describe the market and the wares. 8. What were the character and economic condition of the laboring class? What was their relation to their superiors and to Pharaoh? 9. Give an account of the different kinds of task work; of military service. 10. Describe the grades of officials; the prime minister. 11. What did the Egyptian boy study in school? How did he learn his profession? 12. Describe the religion of the Egyptians. Where did they think the gods were? Tell the story of Osiris. What were the moral aspects of their religion? 13. Give an account of the growth of the temple. Describe its plan and furnishings. What was its artistic merit? 14. How did the priests become a powerful class? 15. In their opinion what became of the

soul after death? Describe their treatment of the body. 16. What was a pyramid? How was it built? 17. Describe their system of writing. Distinguish between hieroglyphs and the running hand. 18. What were the various departments, or fields, of their literature? 19. Enumerate the causes of their decline. 20. Compare the Babylonians with the Egyptians in building, writing, and literature. 21. What were the contributions of Babylon to law, science, and the useful arts? 22. Describe the Assyrian empire. 23. How did the Persian empire differ from the Assyrian? 24. Describe Syria. 25. Give an account of the Hebrews. What did they contribute to religion? 26. Describe the situation of the Phœnicians. For what are they especially famous?

Additional Studies

1. Why were a great majority of the Egyptians poor? Was the country so unproductive as not to afford all a comfortable living? Why are there many poor people in every civilized country today? Is it a duty of government to pay any attention to the welfare of the poor? 2. From the various articles of sale in the bazaar what may we infer as to the commerce of the Egyptians? 3. Why did the Egyptians worship animals? Is there any reason why a people with many gods should imagine them all to have human form? 4. Read Botsford, *Source-Book*, ch. ii, and answer the questions on p. 25 f. 5. Why did the civilization of the Babylonians affect surrounding nations more than that of the Egyptians? 6. Why were the states of Syria smaller than either Egypt or Babylonia? What effect had the Syrian hills and mountains on the character of the people? Would such a country produce a higher type of civilization than one like Egypt? Give reasons for your opinion. 7. Read Botsford, *Source-Book*, chs. iii-v and answer the questions at the close of these chapters. 8. Write an essay on one of the Reading Topics given above, as described p. 9, question 8.

CHAPTER III

EARLY GREECE

From the Earliest Times to 479 B.C.

I. GENERAL POLITICAL DEVELOPMENT

39. **The Minoan Age (3000-1200).** — It was stated above (§ 10) that the people who inhabited the islands and coasts of the Ægean sea, and whom we call Minoans, were quite as early as Babylonia, and not far behind Egypt, in emerging from the stone age and in developing a higher civilization. Among the most famous centres of culture in the Minoan period were Cnos'sus in Crete, Troy in northwestern Asia Minor near the coast, and My-ce'næ in the peninsula of Greece. Through excavations, beginning about 1870, the brilliant life of these cities has been revealed to us. At Cnossus, for example, was a palace which covered five acres and stood at least four stories high. It contained a great central court, long corridors, and a multitude of rooms. In one room were stored the archives — hundreds of clay tablets engraved with a script which no one as yet can read. Clearly, however, they are accounts of taxes and rents due the king from his subjects and other such matters of business. In another part of the palace lay the industrial quarter in which hundreds of hands were kept busy with manufacturing



MINOAN WOMEN

The woman seated under the fig tree is probably a goddess, the Great Mother. The two women and the girl are worshipers. The double-axe above is the military attribute of the goddess. The young man in the background to our left is doubtless her son, the Youthful Zeus. Bezel of a gold ring. National Museum, Athens.

everything necessary for the royal household, from the pressing of olive oil and wine and their storage in large earthen-ware jars to the cutting and engraving of gems,



A MINOAN DAGGER

The bronze blade is inlaid with gold figures representing a lion hunt. The huntsmen wear short trousers and are equipped with spears and the large oval shield of that age. The skill of the artist is most admirable. Found at Mycenæ.

the delicate fashioning of ornamental gold-work, which has never since been excelled, the adornment of the walls with frescoes, the fabrication and painting of vases of beautiful form and brilliant colors — in brief, the creation of the innumerable objects of use and of luxury demanded by a highly civilized people. Trades were specialized as among the Orientals; life was more varied and brilliant, for in intelligence and in artistic taste the Minoans were far superior to Egyptians and Babylonians. Because bronze was the common metal in the useful arts, the period is called the Bronze Age. Gold was more plentiful than silver, and iron was almost unknown.



BEZEL OF A GOLD RING

Showing a combat of warriors. Notice the shield — one of the two types of the Minoan shield. Found at Mycenæ.

Each city was ruled by a king, who like Pharaoh used all his absolute power for gathering wealth and luxury for himself and his friends, the nobles. The king of Mycenæ must have compelled his subjects to devote their energy throughout his reign to the construction of his enormous "bee-hive" tomb in the hillside below his palace, where in death he was to be placed with the treasures accumulated by oppression. The kings of these cities were politically ambitious. There were wars for supremacy among them, and doubtless

fiercer struggles to maintain their freedom against the less civilized tribes who began to press upon them from the North. Hence arose the mighty walls which surrounded Mycenæ and other cities of that time, and which still excite the wonder of travellers.

40. Internal Decay and the Coming of the Northerners. — For centuries life in these cities was so like that along the Nile and the Euphrates that the Ægean area might have been thought of as a part of the Orient. In time, however, this condition came to an end. Oppression robbed the masses of their vitality and their spirit, and the wealth of the state was exhausted in luxury or poured into the graves. The few who ruled became fewer and less capable. The artisan lost his skill, and the artist his genius. The civilization of these people, once so brilliant, gradually died.

Under these circumstances tribes from the North, pouring down through the Balkan peninsula, began to enter Greece (about 2000). Though less civilized than the Minoans, they were a fresh virile race, who finally succeeded in overrunning the entire peninsula, and then the coasts and islands of the Ægean sea. The language of the invaders prevailed, and the people who sprang from the union of the two races are known to us as Greeks. They, however, called themselves *Hel-len'es*, and their country *Hellas*. The wealth, the art, and many of the customs and institutions of the brilliant Minoan age had passed away. The Hellenes, therefore, had to begin their historical career from a far lower stage of culture.

41. Greece and the Greeks. — A glance at their country will help us understand their character and mode of life. In travelling through Greece, or in looking at a map of it, we see that the country is mountainous. Ridges so high as to be almost impassable divide the peninsula into narrow valleys, leaving



WARRIORS

Late Minoan or early epic (Homeric). Equipment: helmet with high crest and plume, round shield notched below, greaves, and spear. Contrast with the two preceding pictures. Vase found at Mycenæ.

here and there a little plain. Life among these mountains made the Greeks hardy, vigorous, and brave — ready to fight and die for home and freedom. The people of each valley, too, seeing little of their neighbors, were content to live alone in the enjoyment of complete independence. In other words, the mountains prevented the growth of large states like Egypt and Babylonia.



MYCENÆAN WALL

A part of the wall which surrounded Mycenæ. It is composed of huge polygons of stone fitted closely together, and is therefore described as polygonal. From a photograph.

42. Commerce, Industry, and Colonization. — The soil is poor excepting in the little plains at the mouths of streams. Most of the land is stony, fit only for grazing. There were a few mines of copper, iron, silver, and gold; but no one of these metals was abundant. To make a living the people had to be industrious and intelligent. Their slight means taught them self-restraint and moderation. To add something to their little property they manufactured weapons, vases, wine, and

other wares, which they exported in their own ships to foreign lands. In time they became a great industrial and commercial people. They founded colonies, too, on islands and along the shores of the Ægean Sea, in Sicily and southern Italy, and in more distant parts of the Mediterranean world. Trade with the natives in all these regions extended their civilization and added to their wealth. But even after acquiring considerable riches they long kept their old habits of moderation. Unlike many of the present day, they did not seek wealth for its own sake. Living in a beautiful country, they aimed chiefly to make life beautiful. In intelligence and good taste they have had no superiors in all history.

43. The City-State. — In the beginning Greece, though small, comprised hundreds of independent states, ranging from a few square miles to a few hundred square miles in area. The more progressive parts of Greece, as the coasts and the islands, were occupied exclusively by city-states. We cannot understand the Greeks without a clear conception of the difference between their state and ours. A modern state is a country whose inhabitants, excepting a few transients, are fellow-citizens under one government. The Greek state, on the other hand, was a society which possessed a definite country. Its members believed themselves to be of one kin, and their religion to have been handed down for their sole benefit by their ancestors. Hence they were unwilling, except in the rarest cases, to admit strangers to their association.

The state was not only a large family and religious society; it was also essentially a city. There was not, as with us, a government for the country and another for the city; rather, there was merely a city government, which extended as well over the whole area of the state. As an illustration we may take Attica and Athens (see map before p. 73). Geographically Attica was a country in which Athens was situated. Politically Athens was a state which included all Attica. All the inhabitants of Attica who enjoyed political rights in the country were Athenians. The smallness, the exclusiveness, and the religious character of these societies combined to produce in

the members a devotion to country and an efficiency of body and mind found nowhere else in history. In brief, the city-states, in keenest rivalry with one another and favorably influenced by their surroundings, created the Greek civilization — the most brilliant in the world's history.

44. **Government: from Kingship to Democracy.** — In the beginning the hundreds of little states which occupied Greece were all kingdoms. But the king was not absolute like those of the Orient and of early Crete and Mycenæ. It was customary for the leading nobles to meet in a council for the purpose of advising him on all important public matters; and to keep their good will and support he generally found it necessary to follow their advice. When the king wished to begin a war or other undertaking which concerned the whole people, he summoned the freemen to an assembly to hear his plan. They approved it by acclamation or rejected it by silence.

In some of the states the nobles grew so strong that they degraded the office of king to a mere priesthood. The council of nobles, which was now supreme, created new offices and filled them annually by appointment from the ruling class. Such a government by nobles is called an aristocracy. Athens and some other Greek states passed from kingship to aristocracy about 750 B.C. The change brought a great advance in government. When several persons take part in ruling a state, the duties and rights of each must be carefully defined in order to prevent friction. These regulations make up the constitution — a thing which the Orientals had never thought of. The common people of Athens, oppressed by the nobles, began a struggle for social and political rights. In this conflict they forced the government to appoint one of the citizens¹ to write the laws in a code; and after a time they devised a way of repealing those which they found unsuitable and of making new and better laws. In other words the government developed a legislative function.

In the more progressive states, as the common people grew

¹ This was Draco, 621 B.C.; see Botsford, *History of Greece*, p. 46 ff. Soon afterward (594 B.C.) the laws of Draco were revised and many others added by Solon.

in intelligence, wealth, and influence, they insisted on taking a more active part in the government. Their struggle for power they carried on in their assembly. In this gathering they gradually limited the power of the council and of the magistrates, till they had made their assembly supreme, and had subjected the council and the magistrates to it. Such a government is a democracy. At Athens it required about a century and a half — from Solon, 594, to Pericles, 461 B.C. — to bring about this change.

From what has been said it is clear that the states developed along different lines, and that some progressed farther than others in government as well as in general culture. In our study of the Greek city-state we shall limit ourselves to Sparta and Athens, taking the former as an example of aristocracy, the latter of democracy.

II. SPARTA

45. Beginnings. — Greece terminates on the south in a broad peninsula named Pel-o-pon-nese'. Within the latter is La-co'ni-a, a river basin between two parallel mountain ranges. This country lay in the area of the Minoan civilization. As the inhabitants gradually lost their skill and energy, and were less able than formerly to protect themselves, a new people from the north invaded the country. From the mingling of these invaders with the earlier inhabitants sprang the Dorians, who formed one of the branches of the Greek race. All eastern and southern Peloponnese became Dorian.

Originally Sparta was but one of several Dorian city-states in Laconia; but in time she conquered the others and held them in subjection. Afterward she subdued Mes-se'ni-a, the country west of Laconia; and still later, by annexing a strip of territory along the east coast, she extended her sway over the entire breadth of southern Peloponnese. The state thus formed is generally known by the name of the conquering city, Sparta.¹

¹ More precisely the state was Lac-e-dae'mon, the city Sparta.

46. **Periœci.** — The inhabitants of the conquered towns were called *per-i-œ'ci*, "dwellers around." Although they enjoyed no share in the central government of the state at Sparta, they had in their own towns self-government in local matters. It was the policy of Sparta, however, to restrict their freedom more and more as the centuries passed. Their principal duty toward Sparta was military service in the wars she chose to wage. They furnished heavy infantry for the army. In peace the periœci busied themselves and their slaves with agriculture, mining iron, manufacturing, and commerce. Among their exports were armor, drinking cups, couches, beds, and tables. In these activities the protection they received from Sparta was a great advantage. Many grew wealthy and prosperous; and on the whole they remained for ages satisfied with their condition and ready to defend Sparta against every attack made upon her.

47. **The Helots.** — Inferior to the periœci were the people termed he'lots. They, too, were a part of the conquered population; but they had fared worse than the periœci, for the Spartans had reduced them to serfdom. We must distinguish them from the slaves mentioned above. They were the property of the state. Living in the country, in single families or in small villages, they cultivated the fields of the individual Spartans, each paying his lord a fixed amount of produce and keeping the rest for himself. Thus they could acquire property of their own. Their lord had no right to free them or to sell them to foreigners. In time of war they served as light troops, and many were set free by the state on account of valiant conduct.

Their condition, however, was far from happy. As they formed a great majority of the population, the Spartans feared them. The braver and more intelligent a helot was, the more he was suspected of treachery toward the government. Accordingly a secret police force of young Spartans was formed to go about the country and spy upon the serfs; and whenever these watchers suspected a helot of disaffection toward the government, they lost no time in assassinating him. This cruel treatment made the serfs dislike Sparta all the more, and goaded them to rebellion at every favorable opportunity.

48. **The Spartans.** — The subject classes have been first described in order that we may appreciate the influence they had on the character of the Spartans. The latter were inhabitants of the city of Sparta. They ruled as conquerors over the perioeci and helots; they alone conducted the central government, decided on peace and war, and entered into alliance with other states. Too proud and exclusive to share political and social equality with the conquered class, they had to maintain their superior position, especially against the helots, by military force. As they at no time numbered more than nine or ten thousand men of military age, while the subjects counted many times that number, they found it necessary to make of themselves a standing army and devote their whole lives to military drill. From birth upward to the sixtieth year the Spartan was trained and exercised solely with a view to making and keeping him a strong, efficient, and loyal soldier. The principle ruled that the individual belonged neither to himself nor to his family, but wholly to the state.

49. **Spartan Education.** — Every child was examined by the proper authorities; and if they found him weak or deformed, they ordered him to be exposed to death in the mountains near by. If healthy, he was given for a time in charge of his mother, who taught him not to be sensitive as to quality of food, nor peevish and fretful, nor afraid of the dark. At the age of seven the boy was taken from his mother, and enrolled in a company of his own age under an older man distinguished for his bravery and high character. Under his supervision the boys began their military training, which increased in severity year by year. They ate together in the barracks, went barefoot, wore light clothing even in winter, and made their beds of reeds which they gathered along the river. They exercised in the gymnasium, took military drill, and hunted game. To make them dexterous in body and mind, they were practiced in stealing food from the tables of the men and from the gardens; but any one caught was punished for clumsiness. Every year the boys had to submit to a whipping before the altar of the goddess Artemis, and he was the hero who could endure the flogging longest. They

learned reading and writing. They committed to memory the warlike melodies of their country. One of these songs, which the soldiers used to sing as they engaged in battle, is as follows:—

“To the front, O sons of Sparta,
 Rich in men, of freeborn fathers;
 With your left hand press your shield forth,
 Hurl your lance with daring spirit,
 Sparing not your life in battle,
 For 'tis not the rule at Sparta.”

They had no mental culture except in music and poetry. Girls passed through a gymnastic training like that of the boys though less severe. The state encouraged them to such exercise, as it considered the athletic education of women necessary to the physical perfection of the race.



AN ATHLETIC GIRL OF SPARTA

Wearing a short tunic (chiton), girded with a broad belt. The arms are modern. She stands ready to start in the foot-race. The statue is a memorial of her victory, as indicated by the palm leaf on the prop. A marble copy of a bronze original of the fifth century. Vatican Museum.

50. Men and Women.—At the age of twenty the young man was ready for service in actual war. At thirty he became a full citizen, privileged to take part in the government and to marry. Through his entire life, however, he continued till his sixtieth year to live in the barracks, and to eat with his “mess.” This was a group of about fifteen persons. When a vacancy occurred they balloted with bread-crumbs on the admission of a new member; and a single adverse ballot was enough to debar the candidate. A man could not claim his family as his own. All the older Spartans regarded the younger as their children, and the young were taught to respect and

obey any of the elders as much as their own fathers.

The only members of the community who were free from control were the women. They lived at home in luxury; in time they acquired two-fifths of the land in the state. Loyal, brave, and intelligent, they held before the eyes of husbands and sons the high Spartan standard of courage and duty. In sending her son forth to battle, a certain mother commanded him to return with his shield or upon it. To the Spartan it was the greatest disgrace to throw away his shield and run from the enemy, but an honor to be carried home dead upon it. Once when an ambassador of another state came to Sparta and offered a bribe to the king, his daughter Gorgo, a mere child, exclaimed, "Father, the stranger will corrupt thee, if thou do not leave him and go!" In this way she saved her father's honor.

51. The Army. — The armies of the Orient were crowds of men with little organization, poor defensive arms, and no training. The rank and file of the early Greek armies were scarcely better; it was only the kings and lords who could afford good equipments. To the Spartans belongs the credit of establishing the first well-organized, well-equipped, and well-trained army. The main part of the force was the phalanx — a line, several ranks deep, of warriors with strong defensive armor and long spears, who moved as a unit to the sound of music. The arms of defence were the helmet, a coat of mail for the body, greaves for the legs, and a shield. They were mostly bronze, whereas the swords and lance points were iron.¹ The growth of this military system was favored by the circumstances that the Spartans were a class of



HEAVY-ARMED WARRIOR

Showing helmet, cuirass, and greaves. Bronze statuette, of the sixth century B.C. British Museum.

¹ The Iron Age, during which iron has been the common useful metal, began about 1300 B.C.

lords with means of equipping themselves efficiently, and with leisure for thorough training. Their mines supplied iron, and the necessity of controlling their subjects incited them to devise the system. The phalanx and arms were adopted by the other Greeks and by the Romans. We must therefore regard the Spartans as the greatest military inventors in the ancient world.

52. Government. — Throughout Greece the men who formed the effective military power controlled the state. In Sparta, therefore, the government was vested in the whole body of freemen, who formed the phalanx. In the exercise of political power they met together and voted in an assembly. They had two kings, who were originally the chief magistrates; but in time they lost the headship of the state and came to be little more than generals, handing down their office from father to son. As chief magistrates the assembly elected annually five ephors — “overseers.” It gave these officers large authority that the state might be strongly centralized, and able thus to act with great promptness and energy in the face of danger. The kings had been assisted by a council of twenty-eight elders, drawn from certain noble families among the Spartans. But while in other Greek states the council gained at the expense of the king, and finally usurped the government, in Sparta it declined along with the kings, leaving most of the power to the assembly and the ephors. These changes brought remarkable results. Though a kingship in name, Sparta was really a republic, as strongly centralized and as efficient in action as a monarchy. In this respect it was surpassed, in the ancient world, only by Rome.

53. The Peloponnesian League. — Naturally the great military power of Sparta inspired her neighbors with respect. Fearing attack and conquest at her hands, many were willing to enter into permanent alliance with her. In this way the Peloponnesian League was formed. It comprised all the states of Peloponnese excepting Argos and a part of A-chæ’a. Each state had a separate treaty with Sparta, which regulated the relations between the two. A congress of deputies from all the states met occasionally at Sparta or Corinth to consider

questions of war, peace, and alliance. The states paid no tribute to Sparta, but all furnished military forces when required. The arrangement was on the whole admirable; the states enjoyed a large degree of freedom, and the union protected them from foreign enemies. When the Persians attempted to conquer Greece, Athens and the Peloponnesian League were the two powers that bravely met them in several battles and repelled their greatly superior forces.¹ That these few Greeks were able to withstand the mighty Persian empire is one of the most remarkable facts of history.

54. Summary. — In our study of the Orient we have had to do solely with monarchies; in Greece republics appear for the first time in history. It was the achievement of the Spartans to create a republic with a government strong enough to protect life and property from foreign and domestic enemies. They had a well-regulated state at a time when the other Greek republics were full of confusion and strife. In other words, their state was the first successful republic known to history. Though their public and social life was a great advance beyond that of the Orient, it was defective in two respects: (1) a small fraction of the population enjoyed the benefits of the system, (2) the severe discipline stopped the growth of intelligence and hence prevented the full development of the Spartans as individuals and as a state. They were aristocratic, narrow, conservative, and therefore stunted in their growth. It was the task of other states, notably of Athens, to make further advances in government and to develop art and intelligence to the highest point thus far reached by the human race. Before coming to Athens, however, it is necessary to consider some of the general features of Greek life.

Topics for Reading

I. Geography of Greece. — Botsford, *History of the Ancient World*, ch. vi; Zimmern, *Greek Commonwealth*, pt. i; Myres, *Greek Lands and*

¹ Athens defeated the Persians at Marathon in 490 B.C. Ten years later the combined forces of the Greeks defeated them in the naval battle of Salamis (480), and afterward in the land battles at Plataea and Mycale (479).

the Greek People; Tozer, *Classical Geography*; Shepherd, *Atlas of Ancient History*.

II. Excursions in Attica. — Mahaffy, *Rambles and Studies in Greece*, chs. vi, vii; Richardson, *Vacation Days in Greece*, 111-18.

III. Solon. — Botsford, *History of the Ancient World*, 130-35; *Development of the Athenian Constitution*, ch. ix; *Source-Book of Ancient History*, 125-30; Bury, *History of Greece*, iv, § 4.

IV. Cleisthenes. — Botsford, *Ancient World*, 138-41; *Source-Book*, 137-9; Zimmern, *Greek Commonwealth*, 139-57; Greenidge, *Hand-Book of Greek Constitutional History*, 157-62.

V. Spartan Society and Education. — Botsford, *History of Greece*, 51-61; *Source-Book of Ancient History*, 112-16; Fling, *Source-Book of Greek History*, 56-77; Bury, *History of Greece*, ch. iii. § 3; Curtius, *History of Greece*, I. 211-22 (Scribner, 1899).

VI. The Great War between Greece and Persia. — Botsford, *History of Greece*, 115-39; *Source-Book*, ch. xvi; Fling, *Source-Book*, 98-143; Bury, *History of Greece*, ch. vii; Holm, *History of Greece*, II. chs. i-v; Hall, *Ancient History of the Near East*, 572-86.

Review

1. Describe from the map the location of the chief centres of Minoan civilization. What were the distinguishing features of this civilization? Describe the government.
2. Why did the Minoan civilization decline? Of what races were the Hellenes composed?
3. Describe the physical features of Greece. What effect had they on the people? Compare Greece with Egypt and Syria.
4. Why did the Greeks become a trading and colonizing people?
5. Define city-state. Contrast it with the modern state.
6. Trace the development of government from kingship to democracy.
7. Explain the beginnings of legislation.
8. Describe from the map the location of Peloponnese, Laconia, Sparta, and Messenia.
9. Give an account of the perioeci, helots, and Spartans respectively (§§ 46-8), stating the condition of each and their relation to one another.
10. Describe the education of Spartan children.
11. Give an account of the occupations of Spartan men and women.
12. What was the relation of the government to the army? Name and describe the institutions of government one by one. Was the government an aristocracy or a democracy?
13. Explain the composition and the organization of the Peloponnesian League.

Additional Studies

1. Which European country is nearest to the Orient? How does the situation help explain why this part of Europe was the first to become civilized?
2. What advances in government did the Greeks make over the Orientals?
3. Read Botsford, *Source-Book*, chs.

vii-xi, xiii, and answer the questions at the close of these chapters. 4. How do the lower classes in Laconia compare with those of Egypt? 5. Was the condition of a Spartan more or less desirable than that of a periœcus, and why? 6. In what respects, if in any, was Spartan education superior to our own? What were its defects? 7. What is a republic (see dictionary)? What is a league of states? In what respect is a republic better than a monarchy? 8. What did Sparta contribute to civilization? 9. Read Botsford, *Source-Book*, ch. xii, and answer the questions at the close. 10. Write an essay on one of the Reading Topics above, as directed on p. 9, question 8.

CHAPTER IV

RELIGION AND INTELLIGENCE IN GREECE

55. **Religion.** — In Greece, as in the Orient, religion was a powerful motive to progress. Like the Egyptians, the Greeks worshipped the dead. At first they believed that the soul of the deceased lived in the tomb, where he received on appointed days food and drink offerings from his living kinsfolk. In time they began to imagine a place beneath the earth, whither all souls departed in death to lead a shadowy, joyless existence. This region was the kingdom of the god Ha'des.

Like the Orientals, too, the Greeks originally worshipped the powers of nature. But soon outgrowing this primitive stage of religion, they came to think of all their deities as possessing the form and character of men and women; they differed from human beings only in their greater strength, stature, and beauty, and in their immortality. The poet Homer declares: "Yea, and the gods in the likeness of strangers from far countries put on all manner of shapes, and wander through the cities, beholding the violence and the righteousness of men." These deities had the bad as well as the good traits of human character, and therefore influenced men for both good and evil.

The greatest of deities was Zeus, "father of gods and men." He'ra, protecting goddess of women, was his wife. Po-sei'don, a brother, ruled over the sea; Hades, another brother, over the region beneath the earth. A-pol'lo was the ideal of manly beauty, god of music and of the healing art; A-the'na, sprung full-grown and armed from the head of her father Zeus, was patron of war and of skilled handiwork. There were countless other deities. Homer pictures Zeus and the twelve greater

divinities living on the top of snow-capped O-lym'pus (Thessaly), sitting in council on the destiny of men, quarrelling, scheming, and enjoying themselves.

56. The Oracle of Apollo at Delphi. — The people believed that Zeus revealed his will to mankind through dreams, the flight of birds, and other omens. In certain places a definite method of learning the divine will was established. Such means of revelation was called an oracle. The same word denoted the utterance of the god. The most famous oracle was that of Apollo at Delphi. In a valley high up on the side of Par-nas'sus, amid the wild grandeur of the bare mountains, stood his shrine. Therein sat the prophetess, who muttered something in answer to inquiries. The priests wrote out the answer usually in poetic form, and gave it to the inquirer as the word of Zeus delivered through his son Apollo. Men sought his advice on difficult moral and religious questions; on the advisability of going to war or planting a colony. The priests, who as a rule were intelligent and well-informed, usually gave sound advice. Sometimes, however, they were bribed to take the side of one party or state against another. When asked whether a war or other enterprise would result successfully, they aimed to make their replies vague or double-meaning, so as to be right in any event. A certain king in Asia Minor was told that if he went to war, he would destroy a great state. Accepting the oracle as favorable, he began war but destroyed his own state. Though the institution was defective, it tended, as the central shrine of Hellas, to unite the Greeks by a religious and moral bond.



APOLLO WITH A CITHARA

The cithara is a stringed instrument, like a lyre but heavier. Apollo holds it near the left side, while in his right hand is a plectrum, with which he touches the keys. His dress is a long, sleeved tunic (chiton) of fine texture and a wrap (himation). From a vase painting.

57. **Athletics; the Great National Games.** — The smaller a sovereign state is, the more highly it must value the individual citizens as soldiers and defenders, and the more must these citizens strive to perfect their bodies and minds for public service. All the Greek states trained their boys and youths in athletics; their military drill was as necessary, though not



PROPHETESS OF APOLLO

On the tripod — three-legged seat, on which she sits while prophesying. She wears the usual lady's dress, a tunic (chiton), and over it a wrap (epiblema). From a vase painting.

so severe and prolonged, as that of Sparta. The aim of training was to make the body strong and supple and the mind alert, so as to produce the best possible soldier-citizens. The contests were always competitive; the struggle for mastery stimulated effort and quickened the mind. These competitions were held not only in the gymnasia of every city-state, but also in many of its religious festivals. The most promising winners were sent to compete in the great national games. All Greeks had a right to take part. The Olympic games, held every fourth year, were the most splendid. Here gathered a vast number of Greeks from all the shores of the Mediterranean to see the competitions. Merchants displayed their wares, artists their statues and paintings; poets read their compositions; heralds proclaimed treaties recently formed. In the absence of newspapers and printed books the festival served as a means of interchanging

ideas, of diffusing knowledge, and of creating a bond of feeling among the Hellenes who attended.

The competitors in the games had to be Greeks of good character and religious standing and of sufficient athletic training. There were contests in running, jumping, discus-throwing, spear-hurling, wrestling, boxing, and racing of horses and chariots. At Olympia the prize was a simple wreath of wild

olive, of no money value, and in games elsewhere it was something similar; for those who devised the competitions set honor above wealth. The games not only brought the Greeks together in friendship, and stimulated physical culture, but also encouraged art; for the sculptors found their best models among the competitors and a strong inspiration in making statues to immortalize the individual victors.

58. Literature: Homer. — Another thing the Greeks had in common was literature. It began with Homer, whom later ages imagined a blind old poet, wandering about and singing his lays at the courts of kings and nobles and at festive gatherings of the people. In a song ascribed to him the poet is represented as thus referring to himself, the sweetest of all singers: "A blind man is he, and he dwells in rocky Chios; his songs shall have the mastery, ay, in all time to come." The prophecy has come true. No other epic poem¹ equals the two he composed — the *Il'i-ad* and the *Od'ys-sey*. The *Iliad* tells a story connected with the siege of Troy by the Greeks; the *Odyssey* describes the wanderings of the hero O-dys'seus on his way home after the capture and destruction of Troy. The incidents of these stories are all or nearly all mythical. The manners, customs, and ideas the poet describes are those of his own people and of his own age — that is, of the Greek colonists in Asia Minor about 1000-750 B.C.² The poems are simple, graceful, and spirited; they touch the life of the time on all its varied



WRESTLERS

Well-developed bodies engaged in a common athletic exercise. Marble, Uffizi, Florence.

¹ See § 32.

² There can be no doubt that Homer used the myths that earlier minstrels had handed down for generations; but he was as much the creator of his poems as Shakespeare of the dramas attributed to him. Works of art, as these poems are, prove the existence of the artist.

sides; to the student of history they reveal an early stage of the wonderful civilization of Greece.

59. **Lyric Poetry: Pindar.** — Homer lived under the monarchy, in an age of political and social quiet. Then came revolutions transforming the monarchies into aristocracies. Further political upheavals destroyed the aristocracies and set up despotisms, governments of the wealthy, and finally in some states democracies (§ 44). The times were made more stirring by frequent wars among the states, and by a vast colonial expansion which extended the settlements of the Greeks to nearly all parts of the Mediterranean world, from Egypt to Marseilles and from south Russia to the African desert. These conditions produced an intense mental activity which the world had never seen before. The period from Homer to the end of the war with Persia (750-479 B.C.) was a great age of intellectual awakening. The new spirit expressed itself in literature. Abandoning the simple epic style of Homer, poets created elaborate measures to express the complexities of the new life. They no longer limited themselves to story telling, but attacked vigorously the hard problems of society, government, human existence, morals, and the relation of the gods to men.

The highest form of poetry in this age was the lyric — the song accompanied by the lyre. Some lyrics were sung by individuals at social gatherings. Others, more complex and stately, were presented at public festivals by a chorus of men, youths, or girls, appropriately dressed and trained for the purpose, who accompanied the music with a dance. Such a poem was a choral ode. Its production involved expense, usually defrayed by the state. We are far less sensitive than were the Greeks to the influence of music; hence we cannot appreciate how powerful a force it was for moulding character.

The greatest of all lyric poets was Pindar. He was intensely religious and intensely aristocratic. Next in value to religion he esteemed manly strength and achievement in the games, and the splendor of riches generously spent by the great on art, festivals, and song. Most of his poems still preserved are choral odes in honor of victors at the national games. In a

poem of the kind Pindar, with brief mention of the victory, narrates in his own majestic style some myth connected with the family or city of the winner, to shed the glory of his song on what he believed to be the noblest achievement of inherited virtue. In splendor and power he has no superior.

60. The Beginnings of Science ; Philosophy. — The lyric poets thought deeply on the problems of nature, man, and God. Their reason, however, was controlled by religion. In seeking the cause of anything they always went back to the supernatural. For instance, they explained the alternation of winter and summer by the myth of De-me'ter, goddess of the earth and of agriculture. She had a daughter Per-seph'o-ne, whom Hades carried off by force to be his wife and queen in the lower world. Demeter was sad, and the earth became cold and barren ; but when after a time her daughter was restored, the mother's joy warmed the earth and made it fruitful. Thenceforth Persephone remained with her mother during the summer months and with Hades through the winter. As long as thinkers were satisfied with such myths, true science remained impossible.

Progress beyond this childlike view of nature was made by the Ionians. One of them, Tha'les by name, sought in nature itself a first cause of all things. Everything, he declared, is formed from water. In choosing water as the cause and substance of things he was wholly wrong ; but in seeking a natural rather than a supernatural cause he laid the foundation of Greek philosophy. The word philosophy, as used by the Greeks, included science as well as the deeper delving into the ultimate nature of things. In this early period the Greeks were already making progress in mathematics, astronomy, geography, and other useful sciences, though as yet they had not separated these fields of knowledge from one another or arranged their facts in a definite system.

We have now sketched the progress of mankind from the stone age to about 480 B.C. For a true appreciation of this period it is necessary to keep in mind the fact that nearly the whole world was still barbarous, either remaining in the stone

age or but little advanced in the use of metals. The progress with which we have thus far been concerned was limited to Egypt, southwestern Asia, and the Greeks. It is true that

India and China had civilizations of their own, but till recently these countries have had little connection with the general progress of the world. The Greeks not only occupied the country now called Greece, but had colonized many islands and long stretches of coast of the Mediterranean Sea and its tributary waters. In the western Mediterranean Phœnician colonies rivalled those of the Greeks. From these



THE WORLD

According to the geographer Hecataeus, about
500 B.C.

peoples, and especially from the latter, the natives were learning the industries, the fine arts, and the alphabet; but as yet these improvements had not extended far from the coasts. The accompanying map presents the view of the world held by the most learned geographer of the age. To the North and the South, in fact, it includes an area stretching far beyond the limits of civilization.

Topics for Reading

I. **Future Life.** — Fairbanks, *Mythology of Greece and Rome*, ch. viii; *Handbook of Greek Religion*, 168-88; Hardie, *Lectures on Classical Subjects*, 36-70; Botsford, *Source-Book of Ancient History*, 89-94.

II. **The Mysteries.** — Botsford, *History of the Ancient World*, 151 f.; Fairbanks, *Mythology of Greece and Rome*, 171-83 (including myth of Demeter and Persephone); *Greek Religion*, 128-37.

III. **Games and Festivals.** — Botsford, *Source-Book*, 189-91 (char-

iot race); Fling, *Source-Book of Greek History*, 47-53; Holm, *History of Greece*, I. ch. xix; Bury, *History of Greece*, ch. iii. §§ 5, 9; Mahaffy, *Rambles and Studies in Greece*, ch. xi; Gardiner, *Greek Athletic Sports and Festivals* (see Contents).

IV. **Myths.** — In the brief account of early Greece given above, reference could be made to but one or two myths. Although not history, they are beautiful stories, and are valuable partly because they throw light on the working of the Greek mind, and partly because of their great influence on art and literature. Perhaps the best available book is Fairbanks, *Mythology of Greece and Rome*. Read any chapters or the entire book. Another book in a pleasing style, though not recommended for accuracy, is Guerber, *Myths of Greece and Rome*.

Review

1. Describe the worship of the dead as practiced by the Greeks. What change took place in their idea of the future life? What form of religion developed from their nature worship? Name some of the gods with their respective attributes. 2. Describe the Delphic oracle. 3. For what special reason did the Greeks cultivate athletics? Describe their exercises. Describe the Olympic games. What were the effects of the games on literature and art? 4. Define epic poetry; lyric poetry. What brought about the change from one form to the other? 5. What was the choral ode? Who was Pindar, and what did he write about? 6. How did the Greeks originally explain the changes in nature? What new explanation did Thales introduce? What is its importance? Define philosophy in the Greek sense. In what scientific directions were the Greeks now making progress?

Additional Studies

1. In what respects was the Greek religion superior to the Egyptian? 2. What benefit, if any, did the Greeks derive from the oracle of Apollo? 3. Describe the instrument held by Apollo in the picture, p. 47. Why did the Greeks picture Apollo in this way (Botsford, *Source-Book*, p. 89)? 4. Why should a history of the Greeks include an account of their literature? 5. Why in Greece was poetry written earlier than prose? 6. Give an example of an English epic poem; of an English lyric poem. 7. What were the early Greek philosophers aiming to discover?

CHAPTER V

ATHENS IN THE AGE OF PERICLES

461-431 B.C.

61. Introductory. — It was the task of Athens to receive from the other Greeks the elements of art, literature, and general culture while yet in a partially developed stage, and to bring them to the highest degree of perfection. Originally a kingship, the government of this city-state changed to an aristocracy, and then by slow stages to a democracy as indicated above (§ 44). Thus Athens developed politically farther than Sparta, for in the democracy a greater percentage of the inhabitants shared in the government. The democracy was so constituted as to guarantee protection, justice, and other benefits of government to a larger proportion of the population than had been possible under any earlier system. It is necessary therefore to view this political advance as a forward step in the improvement of the human race.

62. The Population; Slaves. — In the age of Pericles there were from 300,000 to 350,000 people in Attica. About 170,000 were citizens, including the voters and their families, 40,000 were alien residents, and from 100,000 to 150,000 were slaves. These facts show at once that, however far advanced Athens was beyond Egypt or even Sparta, her people had not yet adopted the idea of political equality for all men. The slaves differed from the freemen, not in color, but simply in nationality. Some were born in the country, but most of them were imported from the parts of Europe northeast of Greece, from Asia Minor, Syria, and more distant lands. As a rule captives in war were reduced to slavery, and when traders could find

none of this class to buy up, they often resorted to kidnapping. The poorer Athenians, probably the majority of citizens, had no slaves but depended for support on the work of their own hands. Families of moderate wealth had at least one or two slaves, and we hear of a certain rich man who owned a thousand, whom he let out to work for hire in the silver mines of the country. Slaves did all kinds of work in the house and field, in the mines and shops. Some were overseers in charge of other slaves; a few were well enough educated to manage their master's business.

63. The Advantages and the Evils of Slavery. — The few wealthy persons who owned slaves, and were supported by their labor, had the means and the leisure to devote themselves to the cultivation of the mind and the taste and to devising ways of making life more comfortable, refined, and beautiful. It is true, too, that the slaves at Athens were treated well — better perhaps than anywhere else in the history of the world. We are told that they dressed like the free laborers and that none of them would think of stepping aside on the street to let a citizen pass. It often happened that one who had learned a trade was allowed his own time, on condition of paying periodically to his master a specified amount from his earnings. With industry such a slave could in time purchase his freedom. Yet after all has been said in favor of slavery, it must be admitted that the institution is cruel and inhuman. Appreciating this fact, some of the more enlightened Greeks demanded, but in vain, its abolition.

64. Resident Foreigners. — Above the slaves in rank were the resident aliens. Some were from Asia Minor and the Orient, but most of the class were from other Greek states. They came to enrich themselves by manufacturing and trade. A law of Solon (594 B.C.) required the state to admit all such persons to the citizenship; but as the Athenians grew more exclusive they accepted none but those who had done some great service in behalf of the state, and then only by special vote of the assembly. Thereafter an alien family might reside many generations in Attica without acquiring a right to the

citizenship. In this respect Athens was far different from a modern state. The aliens paid a poll tax for the privilege of residing in the country and a heavier war tax than that imposed on the citizens. They were required to serve in the army when the country was in danger of invasion. It was a great honor to an alien to be allowed as a special favor to buy land in the country, or to pay the same taxes as the Athenians, or to serve in the ranks with them rather than in a separate division. All however were on a social level with the Athenians according to their personal fitness. They shared in the religious festivals,



ATHENIAN PEASANTS GOING TO MARKET

With pigs and probably vegetables. The man on our left wears a cap of felt or skin and a small wrap (himation); the other a waist cloth. The latter may be a slave. From a vase painting.

and their boys enjoyed the same education. Lysias, one of their number, was a writer of speeches for others to deliver in their own behalf in the law-courts (§ 75). He was the ablest master of simple, natural oratory in Greece. Some of these aliens lived in Athens but most of them in Pei-ræ'us, a port town about four and a half miles distant. The latter was the most famous industrial and commercial

city of the Greek world. Its greatness was due largely to the labor and the wealth of these resident aliens.

65. The Citizens. — About a third of the citizens may be described as "poor." The great majority even of this class were self-sustaining. They were the smallest landed-proprietors, shepherds, shopkeepers, mechanics, sailors, and day-laborers. As life grew more complex, and greater demands were made on the intelligence, it was natural that the number of persons incompetent to earn a living for themselves should continually increase. Under an aristocracy such people would have been left to starve or would have fallen into slavery; but

the broader and more humane democracy faced the problem of lifting this submerged class to the plane of respectable citizenship. Some were sent off as colonists; others were engaged in naval service or employed on public works. By these means the state was able for a long time to eliminate pauperism from the community.

Above the "poor" were the still more numerous middle class, who were entirely free from the need or the desire of state aid. Many owned farms, which they cultivated with the help of the family or of a slave or two. On the stony mountain side they pastured their sheep and goats. There, too, they had their olive orchards, which yielded them a great abundance of oil. From the export of this product they derived a large income. In the plain they raised grain and vegetables, which brought fair prices in the markets of Athens and Peiræus. Thus the farming class grew prosperous. Their estates were well stocked, and their dwellings and barns were better than in any other part of Hellas. This was the class which furnished the state with her heavy-armed infantry, the most substantial branch of her military force.

The highest social class was made up of wealthy families, numbering altogether 7000 or 8000 souls. They furnished the cavalry, filled the more important priesthoods and offices, furnished money for the religious festivals and the entertainment of the citizens, and paid most of the war taxes. It was chiefly their taste and their patronage that brought literature, sculpture, and architecture to a high stage of perfection.

The clothing of the Athenians and of other Greeks was distinguished for simplicity and grace, and was well adapted to the mild climate. The tunic (Greek *chiton*) was worn next to the body, the usual laborer's garment and the in-door dress of all. As a rule it was sleeveless, and the edges were joined together either by sewing or by pins. The length varied according to circumstances and the taste of the wearer; and the tunic of a woman differed in style from that of a man. The outer garment (Greek *himation*), worn out-of-doors, was a wrap usually of oblong shape, draped gracefully about the body.

That of a young man in the cavalry took the form of a circular cape, whereas the wraps of women assumed a great variety of shapes and colors. The material was linen, or oftener woollen, which ranged from coarse homespun to finely woven and beautifully dyed textiles made by skilled weavers. They wore, too, sandals, shoes, boots, hats, rings, and various personal adornments, but a profusion of jewellery was evidence of bad taste.



A DORIC WOMAN

In a Doric tunic (chiton), fastened at the shoulders with large pins and falling double over the waist. From a vase painting. For a more beautiful type of dress, see the Athena Parthenos, p. 68.

66. The Children and the Brotherhood. — In nearly all ancient states the father had a right to kill his children at their birth, if he did not wish to bring them up. The custom began in barbarous times and was not abolished by so highly civilized a state as Athens. But the Athenian father rarely made use of his right ; for he needed children to continue his family and its worship after him. His own happiness in the next world was secure in case only that he had children to bury him and to sacrifice at his tomb according to the hereditary family rites. In this way ancestor worship made parents more humane in their

treatment of children and bound the members of the family together in the closest ties of affection and of mutual helpfulness.

In order that a person might be known as a citizen, it was necessary that he should be publicly recognized while still an infant. This function was attended to by the society known as the brotherhood (phratry). Every citizen family belonged to such an association. As the families which made up a brother-

hood considered themselves related to one another in blood, the meeting of the society every autumn for religious worship and friendly intercourse had the character of a family reunion. At this festival the kinsmen of a child born within the past year presented him to the brotherhood, testifying under oath that he was truly the child of parents who were both Athenians and who were legally married. If the brotherhood accepted him on this evidence, he was brought up as an Athenian. Girls and boys alike were received in this way.

67. The School. — After the age of seven the girl continued as before under the care of her mother and received a purely domestic education. But the boy at that age was sent to school, kept by a master who was remunerated by the parents of the children whom he instructed. All boys, however poor, learned to read and write. Great care was taken in school and at home to teach the boy good morals and manners. He was not to see or hear anything vulgar or debasing, and he was kept away from bad company. He learned modesty, respect for his parents and elders, love for his country, and the other virtues which the Athenians cultivated. Most of all he was taught self-restraint and moderation. Pleasures were good, he was told, but nothing should be done to excess. He had to learn the proper way to sit, walk, dress, and eat. If the father could afford it, he placed over the boy as governor — *pæ-da'go-gos*, “boy-leader” — a slave, generally an old man, who accompanied the boy wherever he went and saw that the rules of training were strictly obeyed. Naturally some boys and some governors fell short of the high ideal here described.

68. Literature and Music. — At school the boy learned reading, writing, arithmetic, and a little geometry and astronomy. With a sharp iron instrument — *stylus* — he practiced writing on a tablet covered with wax. His books were rolls of Egyptian papyrus (§ 27). The literature he studied was poetry — chiefly that of Homer (§ 58). The poems of Homer encourage the reader to bravery, patriotism, and the other virtues with which the author endows his heroes. They foster, too, a sympathy for all the varied activities of men, from the work of the

potter or plowman to the public orations of kings; and they awaken a love for the manifold beauties of nature.

Lessons at school were by no means the whole of an education. Every boy who was to have a place in respectable society had to learn to sing and to play on the lyre. This instruction was given by a special master. Care was taken that the youth should hear and practice those melodies only which cultivated the nobler feelings.

Meantime the boy or youth regularly attended the wrestling ground — *pal-æstra* — for the practice of gymnastics under a professional teacher. There he was trained in the usual Greek

exercises, and prepared for competitions at the festivals. It was only the well-developed boy who could hope for success in any of the activities of life.



A SCHOOL

One pupil is playing the double pipe; another, standing before him, is probably singing. A third is writing with a stylus on a wax tablet. The bearded man is evidently the teacher. On the wall a lyre is suspended. From a vase painting.

69. A Well-rounded Education. — From what has been said above it is clear that the education of the youth was physical, intellectual, artistic, and moral.

The aim was not to pre-

pare him for business or a profession, but to make of him the best possible man and citizen. Meantime all his surroundings helped in this direction. The homes of the Athenians were uncomfortably small; and it was unfortunate that women and girls were kept closely indoors, going out only to call on friends or to attend religious festivals. Men and boys, however, merely ate and slept at home, and passed nearly all the day in the open air. Living close to nature, the youth came to understand it better than we do. In that brilliantly clear atmosphere he could see objects near or far just as they were, not blurred by mist as they are in many other countries. He kept his own mind as clear, so that he could describe objects and actions just as they were, with perfect naturalness and truth. His sur-



THE ACROPOLIS

From the east. Near us is the Ilissus, a brook whose bed is dry except in rainy weather. To our left is the temple of Zeus (Olympieum). On the summit of the Acropolis are the remains of the Parthenon. Present appearance; from a photograph.

roundings encouraged the growth of his imagination. He saw about him an endless variety of islands, seas, plains, slopes, and hills. From the A-crop'o-lis¹ of Athens he looked across the plain to its border of mountains, beyond which he saw other mountains and still others farther and farther away. His imagination led him to these distant places; it tempted his mind to pass from the known to the unknown on mental voyages of exploration. In this way he became a discoverer of new truth, an inventor in science or in art. Though he might never have handled the chisel or the brush, he was by nature an artist, whose taste was satisfied with nothing short of perfection in sculpture, architecture, and literature. In these forms of art the Athenians excelled all the other Greeks.

70. Military Training. — At the age of eighteen the youth became a man. His name was then enrolled in the register of his father's township; and he was liable to service in his country's defence. From eighteen to twenty he was in military training. At the end of the first year the young soldiers had to give a public exhibition of their skill; and the authorities of the state, if satisfied, presented each with a spear and shield. On this occasion the young men took an oath to honor the sacred arms thus granted them, to stand loyally by their comrades in war, to uphold the laws, and to protect their country and its religion. After their two years of drill and garrison duty they remained citizen-soldiers, liable to be called on for service till their sixtieth year.²

71. Higher Education; Festivals. — Long before the age of Pericles the Greeks had made a beginning of science and philosophy. Thales (§ 60) had been followed by other thinkers who had made important advances in mathematics and astronomy, and had continually brought forward new views re-

¹ A hill in the centre of the city, the summit of which was sacred to Athena. Formerly it had been the citadel.

² Although the sources give the briefest references to military training in this period, probably it was of the same general nature as a hundred years later, though less thorough and systematic. The account here given is of the later and better-known period; see Bryant, "Boyhood in Athens," *Harvard Studies in Classical Philology*, XVIII. 79.

garding the nature and the origin of the world. Little attention had been given to the natural sciences, but the theory and practice of medicine had reached a noteworthy stage of efficiency. Rhetoric, too, had recently come into existence, and was studied as a preparation for oratory and statesmanship. After completing their elementary education many young men of the wealthier classes studied one or more of the subjects here mentioned. Teachers of science, philosophy, and rhetoric were called sophists. Their fees excluded the poor from higher education.

Among the most powerful instruments of education, for rich and poor alike, were the festivals. The Pan-ath-e-næ'a — a festival of all the Athenians in honor of Athena — included musical as well as athletic competitions, the recitation of Homer's poems, military dances, and races of war galleys. A grand procession of all the Athenians and resident foreigners, the magistrates and priests in their official robes, the knights with their horses, the victorious athletes wearing their wreaths, girls with baskets containing the sacrifice, in brief all classes of the free population moved in their bright, varied attire through the city and up the Acropolis through its splendid portal, and finally to the temple of Athena — the Parthenon. The religious object of the procession was the presentation of a robe to Athena. That the poor as well as rich might attend and enjoy such festivals, food was served at the expense of the state to those who wished it. Next in importance to the Panathenæa were the dramatic festivals held in the theatre. In every festival of this kind three poets competed each with four plays. The occasion was religious, the theatre a sacred building, and attendance an act of worship. There the citizens received their best religious and moral instruction; for the dramas embodied the ideals of their greatest thinkers and inspired the hearers to rise to these ideals. The most eminent dramatic poet of the generation of Pericles was Soph'o-cles. The lessons in the fundamental principles of religion and morality conveyed by his dramas, and their mighty inspiration for mankind to make the best of its capabilities are as much needed to-day as they were in the century in which they were written.

II. PUBLIC LIFE

72. The Township. — It is equally important that we should study the public life of the Athenians; for they developed the art of self-government more highly than any other Greek state. Attica (§ 43) was divided into more than a hundred townships

(demes), each with a local government — a town meeting of the voters, several officers, a treasury, and a public worship of the heroes or gods of the place. In attending the meetings and in filling the offices the townsmen gained an experience and a feeling of responsibility which prepared them for the more serious duty of helping govern the state of Athens, to which they all belonged.



SOPHOCLES

Marble copy of a statue made shortly after his death. It represents a man of splendid physique and great intelligence. Incidentally it illustrates the manner of wearing the wrap (himation). Lateran Museum.

73. The State Government; Officials.— Only a few great facts regarding the state government can be mentioned here. There were a thousand or more officials, all serving annually. A few of the more important magistrates were elected by the people in their assembly, and the rest were appointed by lot. The people could reelect a man as often as they wished, but the places filled by lot could not be repeated.¹ Among the magistrates were the ten generals, who had once been exclusively military officers but had come to be the chief executives

with the management of the affairs of peace as well as of war.

74. The Popular Assembly. — The people did not leave the whole work of government to these officials, but insisted on taking an active part in it themselves. They met in assembly

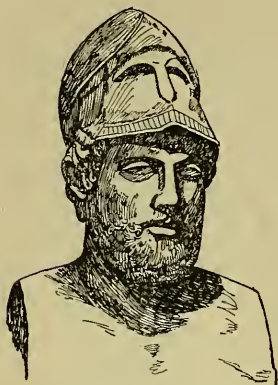
¹ An exception was made in favor of the Council of Five Hundred, the members of which could serve twice, though not in consecutive years.

forty times a year on fixed days, and in special sessions as often as seemed necessary. In some of these meetings they reviewed the conduct of officials with the object of punishing any who might prove unfaithful servants of the state; in others they voted on such questions as those of war, peace, colonization, and the erection of expensive public buildings. All resolutions coming before them had previously been drawn up by the Council of Five Hundred, filled annually by lot from the citizens above thirty years of age. Another function of the assembly, limited to a single stated meeting of each year, was to receive from the citizens proposals for new laws. The assembly did not vote on these bills, however, but handed them over for decision to a large body of sworn jurors, who in this legislative capacity were termed "law-makers."

75. The Courts. — Jurors served not only for the purpose here mentioned but also for the trial of cases at law. There were six thousand taken annually by lot from the citizens above thirty years of age. They were divided into panels normally of five hundred and one, though often smaller and occasionally larger. As a majority decided, the odd number was to prevent a tie. Each panel was presided over by a magistrate who, having no special knowledge of the law, could not guide the procedure or instruct the jury — in other words, the court consisted of a large jury without a judge. Every person involved in a trial as prosecutor or defendant had to plead his own case. There were professional writers of speeches for such occasions but no real lawyers. The Athenians considered these popular courts a necessary protection of the liberty of the common citizens from the oppression of the nobles and the wealthy (§ 44). They served this purpose well. As the people exercised personally and directly the legislative, executive, and judicial functions, their government was a pure democracy.

76. Pericles. — Athens was at her best in the Age of Pericles, 461-431 B.C. During this period, with few interruptions, he held the office of general by annual election. Though but one among ten equal magistrates, his superior ability and character gave him the first place on the board. He was a man of noble

birth, carefully educated in literature and music, a student of philosophy, an able commander in war, and a great orator.



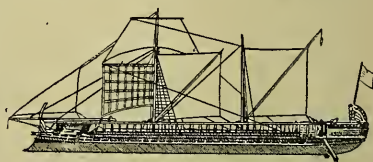
PERICLES

The artist of this age represents types rather than individuals. All men of this period wear beards. The helmet indicates the wearer a general. British Museum.

The weight of his words, the majesty of his person, and the confidence which his character inspired carried conviction to his hearers. Like every true orator Pericles felt deeply the emotions which he knew how to stir in others; but he kept his feelings strictly under the control of his intelligence, so as to look at everything clearly and calmly. His statesmanship was distinguished for prudence rather than for boldness or originality.

It was his aim to increase the material prosperity of his country. Under him the farmers were in better condition than ever before, as they had a good market for their products. He encouraged the growth of industry. The Athenians made

beautiful vases, in which they exported wine, olive oil, and toilet perfumes. Their shops produced household furniture, cutlery, and armor for home use and for export. Far greater income, however, was derived from their commerce; for they were the chief carriers of goods throughout all the region from the Black Sea and Syria to Italy and Sicily. This commerce they pro-



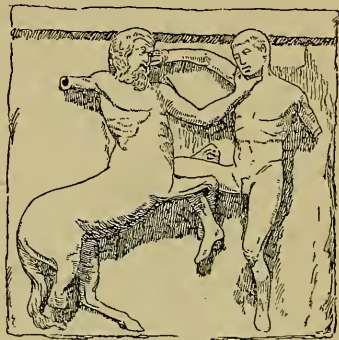
AN ATHENIAN TRIREME

Restoration from an ancient relief. Marine Museum, Paris. At near view the three tiers of benches for the oarsmen are visible.

protected with the most powerful navy then in existence. The normal battleship was a trireme — a vessel furnished not only with sails, but also with three banks of oars, operated by about

two hundred rowers. Under Pericles Athens had four hundred ships of this description.

77. **The Parthenon.** — While engaged in providing Athens with fleets and in organizing a maritime empire¹ under her control, Pericles supervised the erection of temples. The most famous is the Parthenon, on the Acropolis. It included two principal apartments: the smaller served as a treasury, the larger contained the image of the goddess Athena made by Phei'di-as, the greatest sculptor of all time. The statue was a wooden frame covered with ivory and gold.



A METOPE OF THE PARTHENON

Pheidias also superintended the making of the other sculptures which adorned the temple, and which had to do with the religious history of the city. The metopes are a series of reliefs² surrounding the temple on the outside above the columns. They represent

A group of Parthenon metopes represents Lapiths, a Thessalian people, in combat with Centaurs, who are savage, violent monsters — Civilization against Barbarism. The artist was a master of athletic sculpture. British Museum.

contests between men and monsters, and are probably intended to convey an idea of the lawless time which preceded the orderly rule of Athena. The sculptures of the east pediment (gable) exhibit in the midst of a group of deities the

¹ Before the great war between Greece and Persia (492-479 B.C.) the Greeks who occupied the eastern coast of the Ægean Sea and the neighboring islands were under Persian rule (§ 35). That war not only saved the European Greeks from Persian conquest, but also liberated those already in subjection. After the war the Greek states which had thus been set free, together with many others on the coasts and islands of the Ægean, formed with Athens a union for defence against Persia. It is known as the Delian Confederacy because it centred in the island of Delos. Afterward by making the allies subject to herself Athens gradually converted the confederacy into an empire.

² Reliefs are figures projecting from the surface of the stone on which they are chiseled.

birth of Athena full-grown and armed from the head of Zeus. In the west pediment Athena contends with Poseidon, the sea



PEDIMENT

West pediment of the Parthenon. Described in the text. Pen sketch.

god, for the possession of Athens. She wins the victory and becomes the guardian of the city. The frieze is a continuous band of reliefs surrounding the temple within the colonnade. It represents the preparation for the Panathenaic festival in honor of the protecting goddess (§ 71). The skill in execution, the grace, and the finish of these sculptures have never been rivalled. Most of those which still exist were brought to England early in the nineteenth century and are now in the British Museum. The material of the building is marble from the quarries of Mount Pen-tel'i-cus near Marathon. The style is Doric, the form of architecture which prevailed in European Greece, whereas the Ionic belonged originally to the Greeks of Asia Minor. The beauty of the Doric style is severe and chaste, that of the Ionic is characterized by greater freedom and more abundant ornamentation. The Parthenon cannot compare in size with the temples of Egypt or with the Christian cathedrals of mediæval time; but in the skilful finish of all its parts, in the beauty of the whole, in the absolute balance of dignity and grace it is the most nearly perfect piece of architecture ever created by human hands.

78. Religion. — The Greek temple was not essentially a place of worship but rather the home of the deity. Most of the ceremonies of religion were performed out of doors, and consisted

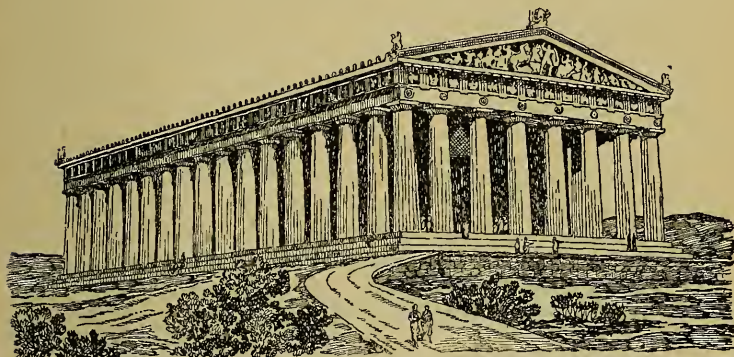
of Athens. She wins the victory and becomes the guardian of the city. The frieze is a continuous band of



ATHENA PARTHENOS

A colossal statue 30 feet in height. The helmet and shield show her military character. The tunic (chiton) is a common type of woman's dress. The snake, worshipped along with Athena, attends to fertilizing the soil. In her right hand she holds a winged Victory life-sized. From a small marble copy, National Museum, Athens.

of festivals, sacrifices, and prayer. A sacrifice was a feast in which the deity and his worshippers took part. Thoughtful men considered fear no true element of religion, but a superstition which should be banished. In their opinion the real basis of the relation between gods and men was fellowship. This fact goes far toward explaining the fearlessness of the Greeks in working out the problems of government and society, of art, science, and philosophy. From the unity and order of nature some of their great thinkers, as Soc'ra-tes, reasoned that there must be one all-powerful and all-wise God. This conclusion



THE PARTHENON

Restored. View from the northwest. The pediment in sight represents the contest between Poseidon and Athena for the possession of Athens. The door in this end opens into the Treasure-Room.

was with them a philosophic idea, however, and not the essential fact of religion, as it is with the Hebrews, Mohammedans, and Christians. The Greeks had always believed in a future life; and the mysteries connected with the worship of De-me'ter at El-eu'sis, a city of Attica, gave the initiated hope of eternal happiness. Notwithstanding beautiful and noble features, in its spiritual and moral aspects Greek religion was inferior to Christianity.

79. Athenian Character. — The Athenians were not only more intensely religious than the other Greeks, but they devoted

themselves with greater earnestness and force to political, artistic, and intellectual life. The best interpreter of their public character is Pericles himself. In his definition¹ of democracy he includes *equality before the laws and offices for the qualified*. He calls attention also to their social liberality and kindliness. "There is no exclusiveness in our private intercourse. We are not suspicious of one another, nor angry with our neighbor if he does what he likes; we do not put on sour looks at him, which though harmless are unpleasant. . . . We have not forgotten to provide our weary spirits with many relaxations from toil; we have regular games and sacrifices throughout the year; at home the style of our life is refined; and the delight which we daily feel in all these things helps banish sadness." The mentality and the physical energy of the Athenians were in his time intense. "We have the peculiar power of thinking before we act," he asserts, "and of acting, too, whereas other men are courageous from ignorance but hesitate on reflection." A great foreign policy, such as he was pursuing, had to be based not on ignorant selfishness, but on kindness and generosity. "We alone do good to our neighbors not upon a calculation of interest but in a frank and fearless spirit."

80. The Periclean Ideal. — His object in building the Parthenon and other temples, in encouraging artists to produce the best possible painting and sculpture, in fostering literature and a many-sided education, was to make of the Athenians a people superior in mind and heart to the rest of the Greeks — a people whom none would be ashamed to acknowledge as teachers or rulers. "To sum up, I say that Athens is the school of Greece, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. . . . In the hour of trial Athens alone among her contemporaries is superior to the report of her. No enemy who comes against her is indignant at the reverses which he sustains at the hands of such a city; no subject complains that his masters are unworthy of him."

¹ His *Funeral Oration*, in Thu-cyd'i-des ii. 35-46. The language is largely that of the historian; the ideas are those of Pericles.

Syllabus of the Age of Pericles

I. Population of Attica.

1. Slaves: number, origin, occupations, condition; idea of abolition.
2. Foreign residents: number, rights, and obligations; occupations; social and intellectual condition.
3. Citizens.
 - a. The poor: number, occupations; government attitude toward; elimination of poverty.
 - b. The middle class: property and occupations; military obligation; general condition.
 - c. The wealthy: number, public functions; intellectual leadership.

II. Education.

1. Children: in power of father; religious protection; admission to brotherhood.
2. Schools: private; morals and manners; the "governor;" elementary studies; music and athletics; a well-rounded education.
3. Military training.
4. Higher education: philosophy, science, rhetoric, and oratory.
5. Festivals: religious, social, and literary features.

III. Public life.

1. Democracy: place in human progress (§ 61).
2. Township: character and institutions; civic training.
3. State government: (a) magistrates, (b) popular assembly, (c) council, (d) courts.
4. Pericles: character, oratory.
5. Religion: (a) the temple (e.g., Parthenon), (b) festival, (c) relation between gods and men, (d) mysteries and future happiness.
6. Athenian character: social, moral, mental; the Periclean ideal.

Topics for Reading

I. **The Delian Confederacy and the Athenian Empire.** — Botsford, *History of Greece*, 145 f., 151-3, 169-72, 338-43; *Source-Book of Ancient History*, ch. xvii; Fling, *Source-Book of Greek History*, 148-51, 157-9; Bury, *History of Greece*, ch. viii, §§ 2, 5; ch. ix, § 5; Greenidge, *Handbook of Greek Constitutional History*, 189-204.

II. **Social Day of an Athenian.** — Tucker, *Life in Ancient Athens*, chs. vi, vii; Blümner, *Home Life of the Greeks*, chs. v, vi.

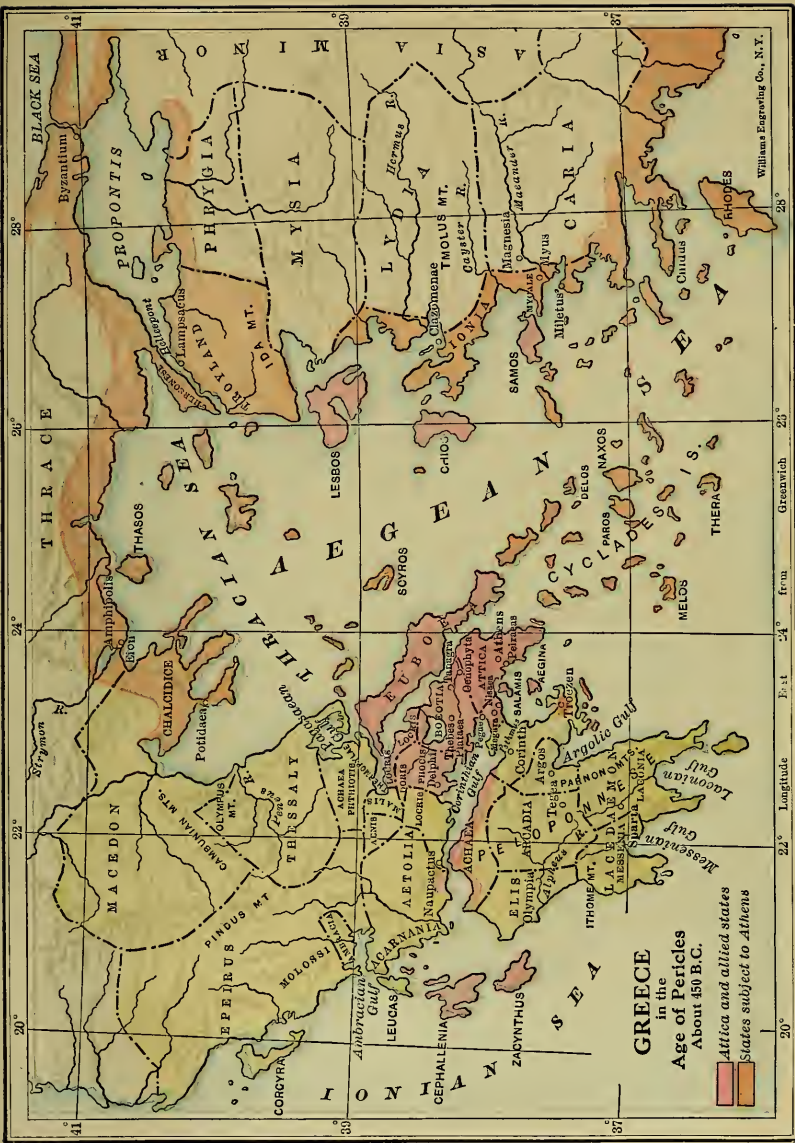
III. **Agriculture, Industry, and Business.** — Blümner, *Life*, ch. xiv; Gulick, *Life of the Ancient Greeks*, chs. xvii, xviii; Zimmern, *Greek Commonwealth*, 222-79.

Review

With the syllabus of the chapter before you, comment on each topic in order.

Additional Studies

1. Why do you suppose the Americans devote themselves to money-making to a greater degree than did the Greeks? In what ways could we profit by adopting their good qualities? 2. Compare the condition of the ordinary slave in Attica with that of the poor man of to-day, who works in a factory and lives in a crowded tenement. Which condition seems to be the better? 3. Compare and contrast the government of Athens with that of Egypt. 4. How did the Greek state differ in principle from our own? Could a large state be built up on the basis of kinship? 5. Would it be advantageous to us to make our education more "practical" than it is now, or more like that of the Greeks? 6. What benefits did the citizens and the state derive from the fine arts and the religious festivals? What view did Pericles take of this matter? 7. What were the advantages and the disadvantages of large juries? 8. Which on the whole seems the better form of government and society, our own or that of Athens in the time of Pericles? 9. Write an essay on one of the Reading Topics above, following directions given on p. 9, question 8. 10. Read Botsford, *Source-Book*, chs. xvii, xviii, and answer the questions at the close of these chapters.



GREECE
 in the
 Age of Pericles
 About 450 B.C.

States subject to Athens

Williams Engraving Co., N.Y.

CHAPTER VI

THE LATER PROGRESS OF GREEK CIVILIZATION

I. FROM PERICLES TO ALEXANDER

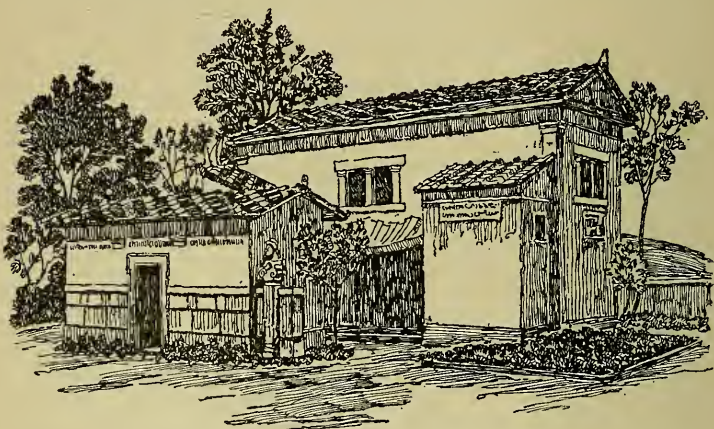
About 430-330 B.C.

81. Political Sketch. — After the age of Pericles came the Peloponnesian War — a long struggle between Athens and Sparta and their respective allies (431-404 B.C.). Athens was finally defeated. She had to give up her empire, and acknowledge Sparta as leader in war. The latter ruled for a time over a great part of the Greek peninsula and over the islands of the Ægean Sea (404-371). She was then overthrown in battle, whereupon Thebes, a city of Bœotia, came to be for a few years the leading power in Greece (371-362). After Thebes declined, Macedon came to the front. During all this period wars were going on among the city-states. Yet the Greeks were taking more and more interest in other things than in war and politics.

82. Growth of Individualism. — The principle that the citizens exist for the good of the state had prevailed at Athens in the Age of Pericles and was still enforced by Sparta; but the Greeks were generally outgrowing it. They were thinking more of their own pleasures and comforts. They built better dwellings, frescoed the interior walls with pictures, bought better furniture and food, and paid more attention to their cooking. The Athenians, for example, who remained the most enlightened and progressive of all the Greeks, were ready to defend their city when attacked; but they were no longer willing to undergo hardships and risk their lives in trying to gain the supremacy over others. This increasing love of peace went

hand in hand with a gentler, more humane spirit in the treatment of strangers and inferiors.

83. **History.** — We notice, too, an increasing desire for knowledge of various kinds. A longing to know what the people of past ages had achieved brought History into being. Through the age of Pericles and for a few years afterward lived He-rod'o-tus, the "Father of History." Thousands of years earlier the Orientals had begun to write chronicles, mere enu-



COUNTRY DWELLING OF A WEALTHY GREEK

Restoration. The home in the country is larger and more comfortable than in the city. Through the front door we pass into an open court and thence into the main building. From Malet, 'Antiquité.'

merations of events; but Herodotus was the first to write real history, which joins events in a narrative and treats of their causes and effects and of the character of persons and nations. His *History* gives a detailed account of the great war between the Greeks and the Persians, including the events leading up to it. Much of his information he got by travel and personal inquiry. Without hesitation he wrote down whatever he heard, including many fictions; hence we call him uncritical. Yet the anecdotes and even the myths, as he relates them, throw

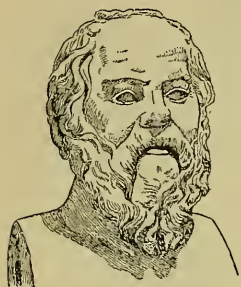
such light upon the character of the people of whom he writes, that we must consider him one of the truest, as he is certainly the most charming, of historians.

Slowly the idea arose that useful knowledge could be imparted through literature. It was with this object that Thu-cyd'i-des, about a generation after Herodotus, wrote his *History of the Peloponnesian War*. In it the political and military details of this war are minutely narrated for the instruction of statesmen and generals. The author took great pains to ascertain the truth; we consider him therefore the first distinctly critical historian. Though more profound and accurate than Herodotus, he was not so broad-minded or so human and sympathetic. For these reasons he is less attractive to the majority of readers. The ideal historian would combine the critical spirit of Thucydides with the breadth of sympathy of Herodotus.

84. **The Sophists.** — For a long time science and especially philosophy were studied for the pure love of knowledge. In the age of Pericles, however, a class of men, termed Sophists, arose who professed to teach in these fields only such things as were useful. Their chief aim was to prepare young men for statesmanship. In addition to oratory they gave instruction in language, public life, morals, and various other subjects. Grammar, phonetics, the criticism of literature, ethics, and political science originated with them. Some were able, conscientious men. Others were mere jugglers with words who taught "to make the worse cause appear the better," and thus gave to the term sophist the bad meaning which it still retains. The spirit of the entire class was sceptical toward all existing beliefs and customs.

85. **Socrates** (469-399). — The evils of sophistry were combated by Soc'ra-tes, a man whose thoughts and character have left a deep impression upon the world for all time. In personal appearance he was "the ugliest of the sons of men." With his enormously large bald head, protruding eyes, flat nose, and thick lips, he resembled the satyr masks in the shop windows at Athens. Big-bodied and bandy-legged, he stalked like a pelican through the streets. But beneath this ugly

exterior was a mind of extraordinary power. This genius he devoted to a search for truth through conversation with anyone he chanced to meet. He would ask pointed questions requiring specific answers. While laying bare the false logic of the majority of sophists, he proceeded to found a true scientific method. In this task he limited himself wholly to moral duties, inquiring for instance what was just and what unjust; what was bravery and what cowardice; what a state was, and what the character of a statesman. From an examination of concrete facts he formed precise definitions of these and other



SOCRATES

Notably ugly in appearance, and here represented with great fidelity. Marble, Capitoline Museum, Rome.

subjects under consideration. The scientific method of reasoning which he thus established is called induction — the inference of a general truth from particular facts. Thus Socrates furnished ethics with a foundation that will endure as long as human intelligence continues.

Though he acknowledged the existence of many gods, he believed in the rule of one Supreme Being. Man, he taught, must have religion as well as philosophy. We should be virtuous, not only because virtue is useful to us, but also because it is pleasing to God. God is good because he likes that very conduct which is most to our own advantage. In this way he reconciled knowledge with faith.

After a life of useful teaching, Socrates, at the age of seventy, was brought to trial on the charge of having corrupted the youth and of having acted impiously toward the gods. In fact he had done the opposite. The jury condemned him to death. Though he might have escaped from the country, he considered it the duty of a good citizen to obey the laws, even when unjustly administered. By his cheerful submission to the law, he crowned a useful life with the death of a saint and martyr. Inspired by his wonderful personality, his disciples scattered throughout the Greek world, to found schools of philosophy

based on his teachings. Through them Socrates has influenced the thought of the world even to the present day.

86. **Plato** (427-347); **Aristotle** (384-322). — The most famous pupil of Socrates was Plato, one of the greatest philosophers of all time. He taught in his house near the Academy, a public garden at Athens; and this place gave its name to the school of thought he founded. He was not only a profound thinker but a brilliantly gifted poet and a man of the noblest moral aims. His teaching centred about his doctrine of ideas. According to his view, ideas are the sole realities; they are eternal and unchangeable, and exist only in heaven; the things which we see in this world are mere copies of these heavenly forms.

While engaged in teaching, Plato embodied his views in *Dialogues*. They are not dry, abstract discussions; but are full of personal incidents, interesting touches of character, and above all, poetic beauty. The greatest of his works is the *Republic*, in which he sets forth his ideal state. It was an aristocracy, composed of "workers" and "guardians." The workers were to do all the labor, mechanical and agricultural. Practically they were serfs. The guardians comprised the soldiers and the governing class. The latter were all philosophers. Among the guardians women were to have the same training as men, and the same rights and duties. It was the idealized Spartan system. The value of this Dialogue lies not in the system as a whole, which was altogether impracticable, but in individual suggestions for the improvement of society and in the moral tone and inspiration of the work.

From Thales (§ 60) to Plato scientific knowledge had been increasing. Aristotle, the most illustrious of Plato's pupils, by his own research added vastly to the contents of science. At the same time by emphasizing induction (§ 85) he greatly improved the method of scientific inquiry. It was his achievement also to organize existing knowledge into departments, which with modifications and enlargements remain to the present day. His *Metaphysics* deals with the abstruse problems of philosophy. In his works on *Logic* he treats elaborately

of reasoning. Closely related are his *Rhetoric* and *Art of Poetry*. His *Ethics* is a treatment of conduct on a purely scientific basis, wholly disconnected with religious sanctions. His method of research may be illustrated in connection with his *Politics*. Assisted by his pupils, he first composed a history and description of a hundred and fifty-eight constitutions, mostly of Greek states. On the basis of the facts thus gathered he set forth in the *Politics* the principles of government. The works thus far enumerated remain among the highest authorities in the fields they represent. His studies of nature, on the other hand, including *Physics*, *Meteorology*, *Astronomy*, *Zoölogy*, and *Botany* (now lost), though a great advance beyond his predecessors, have been outgrown by modern progress. His prodigious achievements and the vast influence of his work on after time have made his name the greatest in the intellectual history of the world.

87. **Sculpture.** — It has been stated above that after the Age of Pericles the individual gained importance at the expense of the state. This tendency expressed itself not only in social and public life but also in art. In his time sculpture was severe and restrained. In representing a man, for instance Pericles, the sculptor took no account of individual peculiarities but aimed to express the type. Thus the bust of Pericles¹ represents not so much the real Pericles as the typical Athenian statesman and general. The artist aimed equally to eliminate emotion of every kind and to exhibit the person as perfectly calm and self-controlled. These are the qualities of ideal art.

In the course of the fourth century, however, with the growth of individuality, the artist strove to express emotions. In other words, his art became more realistic. His sculptures were less severe and dignified but freer and more graceful. Most of the statues now collected in the museums of the world are late, imperfect copies of the masterpieces. We have, however, in the museum at Olympia, Greece, the greater part of a statue of the god Hermes by Praxiteles, the most famous

¹ P. 66.

sculptor of the period we are now studying. This artist stands midway between the extremes above mentioned ; he combines a high degree of strength and dignity with perfect grace of form and posture ; and he adds a delicacy in the treatment of the surface which no one else had equalled. The picture in the text shows this wonderful treatment of the surface and at the same time the naturalness of the head, neck, and shoulders. The person represented, however, does not seem to us to be a god ; he is rather the ideal Athenian youth — a physically perfect athlete. The graceful curves and pose of a statue by Praxiteles can best



THE HERMES OF PRAXITELES

Described in the text. Marble statue, Museum of Olympia, Greece.

be seen from a copy of his Satyr now in Rome — well-known to readers of Hawthorne's *Marble Faun*. Leaving subjects of grief and pain to others, this artist preferred to express the sunny features of human nature ; and in this respect he was a true child of his age. The states were still free ; and in spite of petty wars life was in general more quiet, pleasant, and happy than it had ever been before in Greece.

II. THE MACEDONIAN EMPIRE AND THE ALEXANDRIAN AGE

88. Macedon. — We have now reviewed the greatest age of Greece. During that time Athens was the most brilliant of many famous Greek cities, the best example of a Greek democracy, and a community which has excelled all others in literature, sculpture, and architecture. Devoted to the affairs of



THE SATYR OF PRAXITELES

A satyr is a mythical being of human form but with the ears and tail of a goat, attendant on the god Dionysus. In this satyr the goat features are scarcely visible. Roman copy, Capitoline Museum, Rome.

peace, the Athenians and the other Greeks gradually lost their martial energy; and as they would not unite in one strong state, they were doomed to become the prey of a more warlike and more powerful neighbor. Mac'e-don, the conquering state here referred to, was inhabited by a people closely related to the Greeks, but far less advanced in civilization. They were peasants, shepherds, and huntsmen, rough and hardy, the best material for the making of soldiers. About the middle of the fourth century B.C. this country came under the rule of Philip. An able commander

and a clever diplomatist, he began rapidly by force or fraud to annex to his kingdom the neighboring Greek states and to entangle those more distant in the web of his intrigue. The man who stood forth boldly in behalf of freedom was De-mos'the-nes of Athens, the most

eminent orator the world has known. Demosthenes and Philip represented two great principles in conflict, local freedom struggling to maintain itself against imperialism. In spite of all the splendid efforts of the orator and statesman imperialism triumphed, and Greece became subject to Philip.

89. Alexander. — His son Alexander (336-323 B.C.) in a series of brilliant campaigns subdued Egypt, the Persian empire, and the adjacent parts of Asia. It was the largest country thus

far united under one government. The most important result of this conquest was the extension of Greek civilization over Egypt and western Asia; and the chief means to this end was the planting of Greek colonies in various parts of the empire. Soon after Alexander's death his empire divided into three kingdoms — Macedon, Egypt, and in Asia the realm of the Seleu'ci-dæ¹; but the policy of encouraging Greek civilization continued.

The most famous of the colonies founded by Alexander was Alexandria, Egypt. Every Greek settlement in the Orient engaged in manufacturing and commerce. More favorably situated than any other, Alexandria soon became the industrial and commercial centre of the known world. Her trade routes reached eastward to India and westward over all the shores of the Mediterranean. Her people busied themselves with making paper (§ 27), blowing glass, preparing toilet perfumes and incense, ointments and drugs, composing mosaics, and weaving tapestries and other rich textiles.



ALEXANDER

Idealized; the face is emotional and the hair resembles that of Apollo. Capitoline Museum.

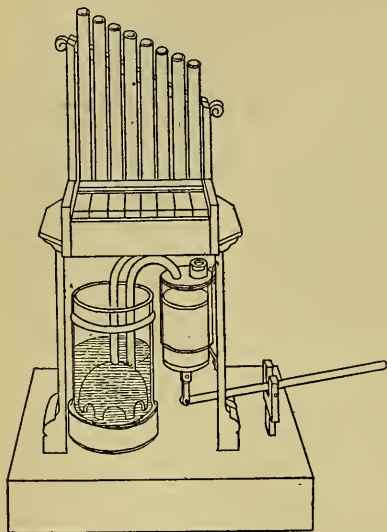
90. Science: Mathematics and Mechanics. — In every Greek city lived not only business men but also poets, artists, philosophers, scholars, and scientists. Alexandria became the chief of these many centres of intellectual life. In the so-called Alexandrian Age, extending from the death of the great conqueror to the Roman conquest of Greece, 323-146 B.C., ancient science and scholarship reached their highest point of development.

For progress in mechanics a thorough knowledge of mathe-

¹ The Seleucidæ were the descendants of Seleucus, a general under Alexander who made himself king of this region. Ptolemy, another general, obtained Egypt as his realm, which continued under his descendants, the Ptolemies, till the Roman conquest (31 B.C.).

matics is necessary. This want was partly supplied by Euclid's *Elements*, a treatise on geometry so precise, clear, and logical that it forms the basis of every modern work on the subject. More inventive was Ar-chi-me'des of Syracuse, whose field included both pure and applied mathematics. His work shows an acquaintance with certain principles of higher algebra and

of calculus. He discovered, too, a means of computing specific gravity and of measuring the area of the circle and the contents of the sphere, cone, and other objects of complex or irregular form. Among his mechanical inventions were engines for hurling great missiles, with which his countrymen long defended their city against the besieging Romans; the helix for launching ships and moving other great weights, and a pumping engine. He and other mechanical engineers of his time employed water pressure (hydromechanics) and air pressure (pneumatics) for various purposes. Among the machines in use were



A GREEK PIPE ORGAN

Operated by water pressure. From the MS. of Heron's 'Pneumatics.' He was a Greek scientist who lived in Alexandria, perhaps about 100 A.D., and who drew a part of his material from earlier writers.

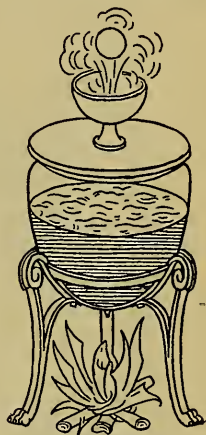
water-mills and windmills, pipe organs operated by hand or by water pressure, fire engines for throwing a jet of water by compressed air, and sprinklers for purifying the body before entering a temple.¹ Though acquainted with the principle of the steam

¹ To this list might be added the siphon, the jack for hoisting weights, the dredge, the endless ropeway or chain, and the fire squirt.

engine, they made no practical use of it. In fact Greek inventors neglected the production of labor-saving devices but applied their talent rather to the creation of mechanical toys for the entertainment of the public. The reason is in part slavery, which cheapened labor, and perhaps even more the lack of a desire among most Greeks to accumulate large fortunes. Or we may well imagine the Greeks bringing about the Industrial Revolution (ch. xxvii), if only their country had abounded in good mineral coal.

91. Science: Geography, Astronomy, and Medicine. — The campaigns of Alexander greatly enlarged the bounds of geographical knowledge and stimulated men to explore other regions then unknown. The new information thus gathered was published in geographies. Greek scientists had long believed the earth to be round; and in the age we are now reviewing Er-a-tos'the-nes, the geographer, computed its circumference at about 28,000 miles, which is remarkably near the truth. He believed, too, that the opposite side of the earth was inhabited, and that India could be reached by sailing west across the Atlantic, were it possible to make so long a voyage. Similar advances were made in astronomy. It was found that the sun is many times as large as the earth, and that the earth revolves on its axis and around the sun. This truth was rejected, however, by most scientists in favor of the view afterward known as the Ptol-e-ma'ic system, after the astronomer Ptolemy, which represents the earth as the centre of the universe.

Meanwhile in physiology He-roph'i-lus found that the brain is the seat of the mind, and that the nerves are of two kinds, for conveying the feeling and the will respectively. He discovered, too, substantially the circulation of the blood. Many of these



A GREEK STEAM BOILER

The ball is kept in space by the pressure of steam issuing from a boiling cauldron. From the MS. of Heron's 'Pneumatics.'

truths were rejected at the time or soon forgotten, to be rediscovered in recent years. In the same age the practice of medicine became more scientific than before; anæsthetics were used; and surgeons acquired great skill.

92. **The Zoölogical Park, the Library, and the Museum.** — One of the kings of Egypt founded a zoölogical park, in which he and his successors gathered many varieties of animals from all the known parts of the earth. It served not only as an attraction to visitors but as an incentive to the study of nature. Schol-



APOLLO BELVEDERE

Marble statue, Hellenistic age, Vatican. His attitude is defensive; as a healing god he seems to be warding off pestilence. The posture is theatrical and the long hair is elaborately arranged.

ars could now write fuller and more accurate works on zoölogy and botany. A greater institution was the Library, in which the kings gathered the largest collection of books in the ancient world. In this period the number of volumes, including duplicates, amounted to 500,000. A volume (roll) was not an entire work but a large division (book) of a work. For example, the *History* written by Herodotus contains nine such books.

The Museum was an association of scholars, and in this sense it implied devotion to the Muses. The king granted the society quarters in the palace, including a dining-hall, a pleasant garden with seats, and porticoes for walking, conversation, and lectures. It was a school of research under a president appointed by the king. The librarian, rather than this official, was generally the most eminent scholar in the world. All the expenses of maintaining the park, library, and museum were defrayed from the royal treasury.

93. **Scholarship.** — In the museum and the library scientists devoted themselves to the discovery of new truth; and

scholars were equally busy with systematizing existing knowledge. They compared and criticised the manuscripts of earlier authors with a view to preparing correct texts. They wrote commentaries on the language and style of these works, and composed histories of the various departments of literature. Others produced biographies, political histories, and works on philosophy. Many wrote poetry, less however from inspiration than for the display of their learning and skill. Outside the field of science the Greeks had nearly ceased to create. Literature was scholarly but not original. The fine arts were an imitation, or at best an elaboration, of earlier models. The Apollo Belvedere, for instance, a statue chiselled in this period, is graceful and delicately finished, but lacks the naturalness and the strength which we find in the sculpture of the best period.

Topics for Reading

I. **The Peloponnesian War.** — Botsford, *History of the Ancient World*, chs. xix, xx; *Source-Book of Ancient History*, chs. xix, xx; Fling, *Source-Book of Greek History*, 174-239; Holm, *History of Greece*, II. chs. xxi-xxiv, xxvii, xxviii; Bury, *History of Greece*, chs. x, xi.

II. **The Spartan Supremacy.** — Botsford, *Ancient World*, ch. xxii; *Source-Book*, ch. xxii; Fling, 250-76; Holm, III. chs. i-viii; Sankey, *Spartan and Theban Supremacies*, chs. i-xi.

III. **Alexander.** — Hogarth, *Philip and Alexander of Macedon*, 159-282; Wheeler, *Alexander the Great*, chs. ii, iii (boyhood and education); xxii (his great battles); xxxi (death, character, and achievements).

IV. **Science and Inventions.** — Botsford and Sihler, *Hellenic Civilization*, ch. xviii.

V. **Social Conditions after 337 B.C.** — Botsford and Sihler, ch. xix.

Review

1. Give a brief sketch of Greek history from Pericles to Demosthenes. 2. Define individualism. Explain the changed character of the Athenians; their changed home-life and its influence on their patriotism. 3. How did the writing of history originate? Who was the first historian? Describe his history. What did Thucydides write? Compare him with Herodotus. 4. Who were the sophists? What did they teach? 5. Describe the personal appearance of Socrates. What were his principles? What method of reasoning did he follow?

6. Who was Plato? What school did he found? Explain his ideas. What did he write? Describe the social system contained in his *Republic*. 7. Who was Aristotle? How did he differ from Plato? Name and describe his chief works. What was his influence on after time? 8. Who was Praxiteles? Name and describe some of his works. How did he differ from Pheidias? 9. Describe from the map the situation of Macedon. Give an account of Philip's career; of his conflict with Demosthenes. 10. Who was Alexander, and what were his achievements? 11. For what were Euclid and Archimedes respectively famous? What did the Greeks accomplish in mathematics and mechanics? 12. How much of the earth's surface were they acquainted with? What did they know of its form, size, and movement? What was the Ptolemaic system? 13. What progress did the Greeks make in physiology, medicine, and surgery? 14. Describe the Library at Alexandria; the Zoölogical Park; the Museum. 15. With what did scholars busy themselves?

Additional Studies

1. Are the fourth-century conditions described in § 82 an improvement on the Age of Pericles? Give reasons for your opinion. 2. Besides the ancient historians what sources of knowledge have we concerning the Greeks? Are statues and buildings sources of knowledge? 3. What does the sculpture of the fourth century teach us in regard to the changing character of the Greeks? 4. Why should we study Socrates and Plato in connection with Greek history? Why is it that what people think may be more important than what they do? 5. Why did Philip succeed in conquering the Greeks? Did the Greeks gain or lose by the change of condition? 6. Was Alexander's empire an improvement on the Persian? 7. In what respects does the Alexandrian age seem like our own? 8. Which had the higher civilization, Athens in the age of Pericles or Alexandria in the third century B.C.? 9. Write a syllabus of this chapter like the one on p. 71. 10. Write an essay on one of the Reading Topics above, following the directions given on p. 9, last question. 11. Read Botsford, *Source-Book*, chs. xix-xxvii, and answer the questions at the close of these chapters.

CHAPTER VII

THE GROWTH OF THE ROMAN EMPIRE

From about 750 to 27 B.C.

94. Greece and Rome in the World's Progress. — The freedom we now enjoy, the right to think, speak, and act as we choose under the laws which we and our fathers have established, our education, our interest in athletic and intellectual competitions, our love of the beautiful in nature and art — in brief, nearly everything which makes life worth living, was originally created by the Greeks. In time, however, as ancient civilization declined, most of these contributions were lost to the world. They have been regained by the moderns partly through the revival of ancient studies (§§ 244-268) and partly through their own labors and experiences during the period extending from the Middle Ages to the present time.

The Greek states failed because they were too small and weak to maintain their liberties against neighboring powers. It was left to Rome to combine, during a long period, a high degree of local independence with imperial strength. This contribution of Rome to the world's progress will now be explained.

95. Occupations of the Early Romans. — Rome was originally a city-state like Athens or Sparta. Ruled at first by kings, it became a republic in 509 B.C. At this time the amount of land included in the state was about three hundred and fifty square miles, and the inhabitants numbered about 60,000 men, women, and children. In contrast with the Greeks, the Romans were an unimaginative people, who were very slow to appreciate education, literature, and art. For more than two cen-

turies after the founding of the republic they had no schools whatever, and few therefore could read and write. Most of them were farmers. The average citizen had a field of no more than perhaps two or three acres. He was fortunate who had a yoke of oxen for ploughing, for many a peasant had to till his farm with a hoe. He raised grain and vegetables; and his cattle or sheep, if he had any, were allowed to graze on the public pasture. These people were the commons (ple-bei'ans, plebs). There were a few nobles (pa-tri'ci-ans) who owned larger farms.

The city was situated on a group of seven hills on the left bank of the Tiber river about fourteen miles from its mouth. On a piece of low ground near the centre was the Forum — market-place. Extending along the sides were the wooden booths in which the people could buy their meat, vegetables, and bread. In others the tradesmen plied their vocations and offered their wares for sale, including shoes, pottery, shields, helmets, swords, and other weapons, bronze and iron wares, and silver and gold trinkets. They carried on a small trade with the E-trus'cans across the Tiber, and in row-boats up and down the river. A few articles of luxury came in from the Greek colonies in southern Italy and Sicily. The Romans produced almost nothing to give in exchange for these imports, but in their frequent wars they took many prisoners whom they could sell as slaves.

96. Subjection to Authority in the Family. — As the Romans thought only of the affairs of everyday life, they did not feel the need of individual freedom, as did the Greeks. The father, as long as he lived, was absolute master of his children and grandchildren. At her marriage the daughter passed from the authority of the father to that of her husband, so that she never became free. The son remained in subjection till his father's death. Even if the son should become a magistrate, the father had a right to flog him or to sell him into slavery. This paternal power, however, was exercised, not capriciously, but in accordance with customs that were handed down through the generations. The habit of obedience, of subjection to authority, was so thoroughly implanted in the young that it became a part of their nature.

97. Subjection to Authority in the State. — When the sons grew to manhood, they carried with them into civic life the habit of subordination to the authorities of the state. Once a year all the citizens met in assembly to elect their chief magistrates, the two consuls. When these officers wanted to pass a new law or to begin a war, they called the citizens together, and made the proposal; and the people without debate voted to accept or to reject the motion.

With the help of the senate, made up of about three hundred influential citizens, the consuls ruled with far greater power than is allowed to the President of the United States or to the king of Great Britain to-day. To their commands the people yielded the strictest obedience. When it came about that the poorer class were oppressed, and many were sold into slavery for debts, the people had no thought of curing the evil by making the government more democratic; they merely instituted ten new officers, termed tribunes of the plebs, to watch over the welfare of the commons and to protect them from oppression.

98. The Growth of the Empire. — Next to the founding of the free city-state of the Greeks, the most important political event in ancient history is the growth of the Roman empire. The Romans, with their limited intelligence, their prosaic nature, and their habit of obedience, made better soldiers than could be found in Greece. Their laborious lives, too, rendered them hardy and enduring. At the same time their means of living were so scant, and the population was growing so rapidly, that on the slightest pretext they went to war and seized hungrily the lands of their neighbors.

Hence it was that from the small beginnings described above Rome rapidly extended her supremacy over all the peninsular part of Italy (about 400-264 B.C.). Thus far the first step only had been taken. In the next hundred and thirty years (264-133 B.C.), through a new series of wars, Rome brought under her power a belt of countries extending entirely round the Mediterranean, bounded on the west by the Atlantic and on the east by the Euphrates river. Further wars were required to reduce

some of the allied states of this region to the condition of subjects, and some new conquests were afterward made.

99. Causes of Roman Greatness. — Among the causes of this wonderful expansion of power was the solid, persevering character of the Romans, who were never cast down by defeat and never over-elated by victory. It would have been impossible for them, however, to win control of so great a territory by brute strength alone. In fact many communities came

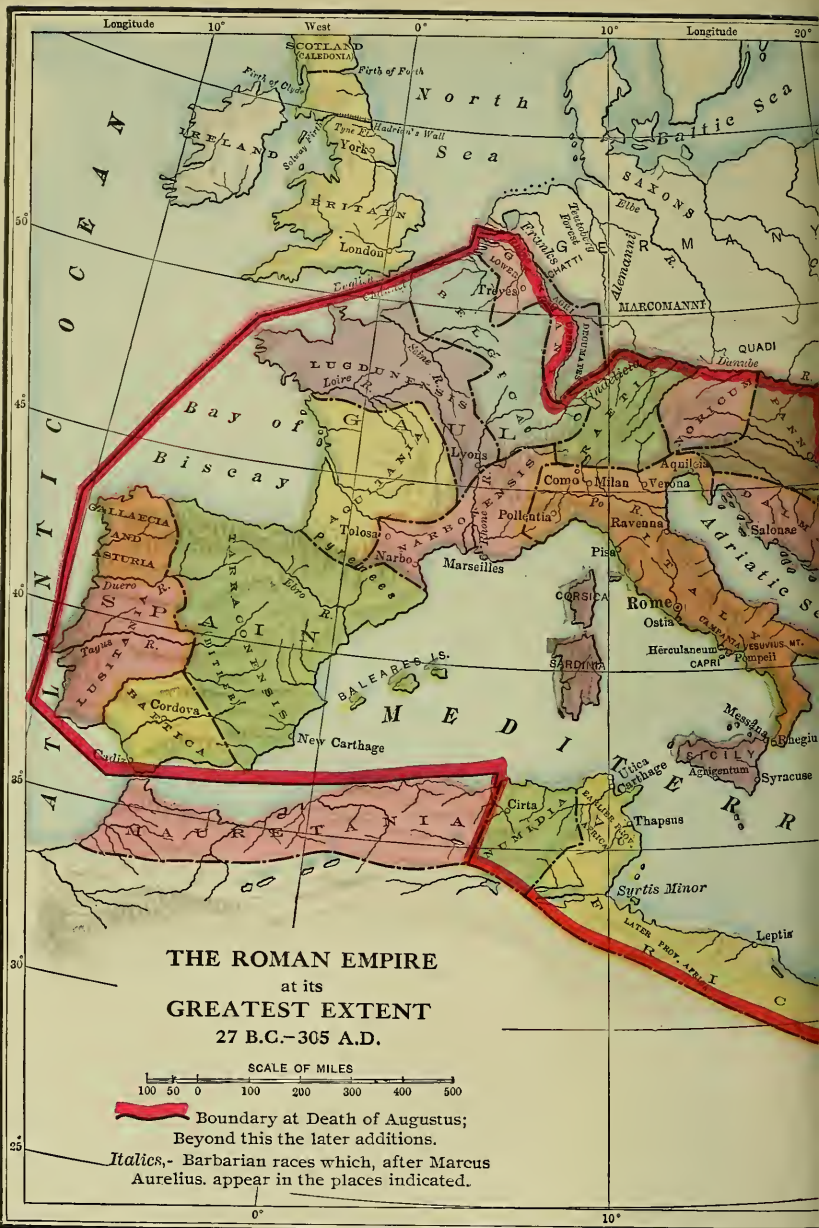


ROMAN SOLDIERS MARCHING

Showing the military emblems, shields, breastplates and lances. From Schreiber, 'Atlas of Classical Antiquities.'

willingly under their authority; many others offered but a half-hearted resistance; a few only, and they the less civilized peoples of Europe, fought desperately in defence of their liberties.

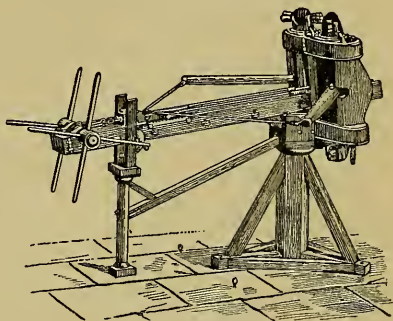
In the territory ruled by Carthage and throughout the Orient the masses had no interest whatever in defending their country. They were slaves, or at best serfs, whose spirits had been crushed by centuries of grinding labor. The freemen were either mechanics and shopkeepers, who lacked the physical endurance





necessary to military life, or the rich, who would rather submit to a foreign yoke than give up their ease and their luxuries. Like the Athenians in the age of Philip and Alexander, they were in no condition to withstand a virile, military power. It often happened, too, that the smaller or weaker communities looked to Rome for protection from their stronger neighbors.

In addition to these advantages the Romans had an efficient military system. Adopting the phalanx from the Greeks (§ 51), they divided it into small companies with a view to lightness and flexibility. The defensive armor was about the same as the Greek; but for offence they depended greatly upon the javelin, a short spear for hurling. Coming near to the enemy, the front line of the Romans threw their javelins into the opposing ranks, and then with drawn swords charged upon the confused foemen. Many a victory they gained in this way. Like the Greeks, they had heavy and light infantry, cavalry, machines for throwing stones and darts, and rams for battering the gates of besieged cities.



A CATAPULT

Restoration. For throwing darts, whereas the ballista hurled stones. These two machines, with the battering ram, were the principal siege engines.

100. Local Self-government. — The Romans found, too, in their method of government a help in building up their power. The small city and territory which they originally occupied needed but a few simple institutions — assembly, senate, and a few magistrates — for its government. While engaged in gaining control of other states, they rarely created a new office or changed the nature of an old institution to meet new conditions. Lacking the means of administering the internal affairs of annexed communities, they allowed each to carry on its own

government with little or no interference on their part. The empire in the first century B.C. was accordingly not one vast state, but rather a loose collection of states, which varied greatly in population, in customs and laws, in government, and in degree of independence. In general they were (1) the allies of Rome, whether kingships or republics, which paid no tribute but helped with military forces and supplies in war, (2) the subject states, which paid an annual tribute.

101. The Provinces. — A group of subject states occupying a definite country, as Sicily or Syria, was organized as a province. Each province was governed by an officer sent out from Rome. It is to be noticed that during the republic and for a long time under the principate (§ 120) the governor limited himself mostly to maintaining peace in his province, and to general supervision over the relations of the communities to one another and to Rome. With their internal affairs he had little to do.

The privilege of collecting the tributes was let out by auction to the highest bidders. In some instances this auctioning took place at Rome, in others in the provinces. In the latter case the provincial cities had an opportunity to bid for the collection of their own tributes, and they were glad to do this in order to keep foreign tax-collectors from their territories.

The provinces of Rome, together with her dependent allies, constituted her empire. She retained her republican government for a long time after she began to acquire provinces; and for this period accordingly we may describe her as an imperial republic, like the United States since the acquisition of the Philippine Islands.

102. Abuses of Government. — It is important to study the effect of these new conditions on both the subjects and the governing people. The Romans looked upon the provincials as an inferior class, to whom they owed little or no duty. The best the subjects could expect of a governor was strict justice devoid of sympathy. Generally officials and private speculators found in the provinces merely a means of enriching themselves at the expense of the inhabitants. By restricting their trade, by extortion and oppression, the Romans got into their

hands a great part of the wealth of the subject countries. Everywhere they acquired vast estates worked by slaves, or by tenants who were on the verge of serfdom. This policy was ruinous to the provincials, and soon compelled them to regret their subjection to Rome.

Its evil effects made themselves felt also in Italy and Rome. The system of great estates displaced the little farms of the free Italian peasants and reduced them to beggary. Unable to compete with Rome, the once prosperous towns of Italy fell to ruins. The impoverished peasants and traders flocked to the capital. As most labor, skilled and unskilled, was done by slaves, it was impossible for so many free people to find a livelihood in the great city. Thus grew up a mob of idlers, dependent on the charity of wealthy patrons, who received their votes in exchange for gifts of food and exhibitions of gladiatorial fights. The chasm between the very rich and the very poor kept widening. The population rapidly declined. The army, recruited from the peasant class, so weakened as to cause alarm for the safety of the empire.

103. Tiberius Gracchus. — Amid the corruption and the self-seeking of the time a few men could be found of pure character and patriotic aims. Most noteworthy were the brothers Tiberius and Gaius Gracchus. They were young men of the noblest birth and of excellent education. Had they wished to cast their lot with their own social class, they might have passed their lives in easy enjoyment. But they preferred to devote themselves to the cause of the poor and to the best interests of the state. Tiberius, the elder, became a tribune of the plebs in 133 B.C. Before this time the tribunes by various means had come to be more powerful even than the consuls.

Tiberius interested himself chiefly in the land question. By conquest and in other ways the Roman state had acquired vast tracts of land in Italy and the provinces. Most of it was used by the rich, who ought legally to have paid rents on it to the government, but who, through the negligence of the magistrates, had long avoided payment and had come to regard the land as their own. As tribune Tiberius proposed a law that

all this public land, over and above 500-1000 acres¹ to the family, should be taken from the present holders and distributed in lots of not more than thirty acres among the needy. His bill was adopted; and in so far as it was carried into effect, it tended to restore the peasantry. Meantime Tiberius became candidate for the tribuneship for a second year. When



A FISHERMAN

Seated on a stump, and holding his rod and fishbasket; probably designed as an ornament for a fountain. After Alexander the Greeks began to take an artistic interest in homely subjects, such as this one, and the Romans inherited the taste. Bronze, National Museum at Naples.

the people came together to vote in the election, a mob of senators dispersed them, and murdered Tiberius. This act was the beginning of a revolution which was to end a hundred years later in the overthrow of the republic.

104. Gaius Gracchus.

— Ten years after the death of Tiberius, his brother Gaius held the same office. As a relief to the poor, who were threatened with starvation, he carried through the assembly a law which required the government to sell to each citizen family a specified quantity of grain every month at about half the average

market price. Naturally this measure brought him supporters, who elected him to a second term. His chief aim was to continue the work of his brother. He had laws enacted for planting colonies in Italy and the provinces, to restore to these

¹ The Roman acre (*jugerum*) is here meant; it was hardly two-thirds the size of ours. The head of the family reserved 500 acres for himself and 250 for each son, not exceeding two.

countries the prosperity which Roman misrule had destroyed. The voters at Rome, however, were too narrow-minded and selfish to appreciate his statesmanlike views. When therefore he proposed to grant the Roman citizenship to the Italians, they defeated the measure; and soon afterward Gaius, too, was murdered. Thereupon the nobles proceeded to undo his good work, but allowed the grain law to remain in force. The republic continued therefore to decline.

An achievement of the Gracchi was to point the direction in which reforms should be made, and in the midst of a corrupt generation to furnish examples of unselfish devotion to the cause of human rights. Henceforth progress was made along the lines they had drawn. Notably the citizenship was extended, till all the Italians became Romans (88 B.C.).

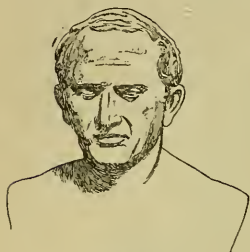
105. Marius and the New Army. — As a rule the magistrates were now thoroughly incompetent in the affairs of peace and in the command of armies. Barbarian tribes from the North defeated five Roman armies in quick succession (113-105 B.C.), ravaged Gaul and Spain, and threatened to invade Italy. Rome seemed helpless. It happened at this time, however, that one of the consuls was Marius, a man of the people, who by military ability had made his way up to the highest office. He raised an army of volunteers from the poorest class. After carefully organizing and training these new troops, he led them against the enemy. In two battles he defeated the invading hordes with great slaughter, thus removing for many years the danger that threatened the civilized world from the North.

The victory, however, was won at a great cost to the republic. Formerly the armies had been composed of peasant proprietors, who through their lands and families were attached loyally to the state. This class, however, had disappeared, and the attempt of the Gracchi to restore it had been foiled. From the time of Marius, therefore, the armies had to be made up of volunteers from the poorest class — of professional soldiers who found a livelihood in war and who esteemed the interest of their commander more highly than that of their country.

Marius was loyal to the constitution; but he was followed

by generals who used their armies for gaining political supremacy. They fought against one another even in the streets of Rome. There were civil wars and massacres; the government was at the mercy of the generals, and lacked the strength necessary for enforcing law and order.

106. Cicero and Catiline. — The homeless poor increased in numbers, and the discontented became continually more violent. They found a champion in Cat'i-line, a member of



CICERO

The ears, breast, and half of the nose are modern restorations. The forehead is high and broad, and the expression is thoughtful. The short neck seems due to a wrong restoration. Marble, Vatican Museum.

an old patrician family and a man of great ability. Loaded down with debts which he could never pay, he conceived the desperate plan of winning the consulship for himself that he might abolish debts and confiscate the property of the rich in order to divide it among the poor.

In these times of violence there lived one great man of peace — Cicero. He was born in a small town of Italy, in a family of moderate wealth. While he was still young his parents took up their residence in Rome, to give their son a good education. After finishing the elementary branches (§ 112) Cicero studied law, listened eagerly to the eminent orators of the time, took lessons in Greek and Latin rhetoric, and finally went to Rhodes to complete his preparation as an orator under the greatest instructors of the age. This was the usual course followed by students who desired the best possible education, and who could afford the expense. Returning to Rome, Cicero began pleading in the law-courts and gradually entered upon a statesman's career. His success was due to conscientiousness, industry, ability, and eloquence. At the earliest legal age he had filled all the offices below the consulship in due order.

When accordingly Catiline began his campaign for the consulship, the party of the nobility looked to Cicero to oppose

him. Cicero was elected consul for the year 63 B.C. Catiline then plotted to murder the consuls and leading nobles, to seize the government, and to carry out his radical measures by force. The conspiracy, centring in Rome, extended over a great part of Italy. It included the raising of a rebel army in the country some distance from Rome.

The vigilance and energy of Cicero, however, detected and overcame the plot. On this occasion he delivered in succession his four *Orations against Catiline*, which are still admired for their fiery eloquence. Catiline fled to his army, but was killed in battle, and his army was overthrown. Several accomplices, remaining in Rome, were arrested, tried and condemned by the senate, and put to death by Cicero. For the time being Cicero had saved the republic. We should not forget, however, that the republic existed for the profit of a few aristocrats and of the Roman populace, who received free grain from the government¹ and sold their votes to any who wished to buy. Millions of men, women, and children throughout the empire, but little better than slaves, were cultivating the estates of the aristocrats and paying heavy rents and taxes, to feed the populace and to enable their lords to live in extravagance. Neither Cicero nor Catiline seems to have given the slightest thought to these toilers.



JULIUS CÆSAR

On a denarius, a silver coin worth about twenty cents. Portraits on coins are always genuine, whereas busts and statues are often misnamed.

107. Julius Cæsar.—In the conflict among the generals for the mastery of Rome one of them was sure to win in the end and to make himself an absolute ruler. This was to be the achievement of Julius Cæsar, a young patrician of brilliant mind and unbounded ambition. As champion of the commons he gradually rose through the usual offices till, in 59 B.C., he became consul.

Down to this time the government had owned large tracts

¹ Gaius Gracchus had provided the Roman populace with cheap grain (§ 104); some time afterward they began to receive it free.

of land in Italy, which it leased out to tenants. As consul Cæsar proposed and carried a law for the distribution of all this land in small freeholds among the needy. In this respect he was following in the footsteps of the Gracchi. It was the beginning of a much-needed reform. The government possessed far larger tracts in all the provinces, which likewise should have been distributed; but we do not know that Cæsar thought of proceeding so far with his reforms. A great part of his energy during his consulship was given to rewarding political friends, fighting opponents, and laying plans for building up for himself a great military power.

108. The Conquest of Gaul. — After the expiration of his consulship Cæsar began the conquest of Gaul, a semi-civilized country, approximately modern France with Belgium and Holland. In this work he showed himself a brilliant military genius. He had not only to conquer, but afterward to crush fierce rebellions among his subjects. In the year 50 B.C. the task was completed.

Although his wars had spread desolation and death over the entire country, in the end his just and humane settlement of affairs attached the subjects loyally to him. The Gauls retained a large degree of self-government. The more warlike of the inhabitants took service in the Roman armies; the rest settled down to agriculture, mining, industry, and commerce. From these activities the country derived great wealth.

Gaul was an important source of strength to Rome in soldiers, in food supplies, and in taxes. It helped protect the Rhine frontier from the barbarous Germans. It rapidly adopted the language and customs of the Romans. The conquest began a new policy — the opening of northwestern and central Europe to Roman civilization.

109. The Civil War (49-45 B.C.). — Cæsar was now a military potentate, with a large, well-trained army devoted to himself. Naturally he was hated and feared by the aristocrats, who placed all their hopes in Pompey, another general who had gained great success in war. Civil war broke out between Cæsar and the aristocratic party. In the social history of

Rome this war is interesting as a conflict between seasoned troops, on the one hand, and raw levies of peasants, on the other. The great lords began by making up legions from the tenants on their estates in Italy; but not finding enough material there, they resorted to Macedonia and the Orient, where the system of great estates had been established long before the Roman conquest. Not only in Asia Minor and Syria, but in Africa and Spain the vast farms of the aristocrats were nearly denuded of peasants to swell the armies. The result might easily have been foreseen. Farmers, when free and when they have a cause to fight for, may be trained into excellent soldiers; but these people were scarcely half-free; they had no interest in the struggle, and were wholly lacking in military drill. They were mown down by Cæsar's veterans.

The war made their condition far harder. They were fewer in number, and they had to toil all the more to rebuild the houses and barns that the enemy had burned, and to repair the damages to the fields. Many lords were killed; and in that case the land went to the government or became the property of Cæsar. Many estates were confiscated, but the tenants were little affected by the change of masters. The power of the aristocracy was broken. Most of those who survived were either reduced to poverty or saw their incomes so diminished that they could no longer play an influential part in the affairs of the state.

110. **The Dictatorship of Cæsar** (49-44 B.C.). — In the beginning of the war Cæsar gained control of Italy, and thereafter he rapidly extended his authority till he became master of the empire. As dictator he enjoyed absolute power. In Rome he erected public buildings and he planned great improvements for Italy. Carefully supervising the governors of the provinces, he guarded against their extorting money from the subjects and against other forms of oppression. The worst evil in the Roman administration was the method of leasing the collection of taxes to contractors (§ 101). The men who secured these leases pillaged the subjects unmercifully. In certain parts of the empire, as in the province of Asia and probably

in Sicily, he abolished the contract system and handed over the collection of taxes to the cities. Had he lived, he might have extended this benefit to the entire empire. His good will toward the subjects is shown, too, in his grant of the Roman citizenship to many provincial cities. The advantage that came from the acquisition of citizenship lay in its protection from mistreatment at the hands of officials. Cæsar's chief aim, however, seems to have been power and military glory. Hence instead of devoting his whole energy to the welfare of his empire, he planned the conquest of another empire — that of Parthia.

Great as he was, Cæsar had no thought of giving the empire a constitution, under which the people could protect and govern themselves. He was satisfied to establish a paternal despotism, which unfits the subjects for self-government and affords no guarantee for the continuance of justice and good will on the part of the ruler or his heirs. Had Cæsar's government continued, it would hardly have remained a permanent and unmixed blessing to the empire. His assassination (44 B.C.) by a band of republican conspirators, however, was a great mistake, as it plunged the Roman world again into civil war. After a long, hard struggle, his nephew and heir, Oc-ta-vi-a'nus gained the mastery. At the point of time when Octavianus began to organize his government (27 B.C.), we may say that the republic came to an end.

Syllabus of the Growth of Rome

- I. Place of Rome in the world's history; contrasts with Greece.
- II. Early social and political condition.
 1. Situation of Rome; extent of territory; population.
 2. Occupations: farming, grazing, few industries, and slight commerce.
 3. The family: strong rule of the father; lack of individuality; obedience and discipline.
 4. Government: assembly, senate, and magistrates; subjection of the individual to authority; lack of democratic feeling.
- III. Extension of power.
 1. Warlike population; comparison with the Greeks.
 2. Expansion over Italy; over the Mediterranean basin.

3. Causes of expansion: Roman courage and virility; poor military quality of her opponents; their love of peace.
- IV. Organization of her empire.
 1. Local self-government.
 2. Classes of dependents: (a) allies, (b) subjects.
 3. The province: (a) composition, (b) governor, (c) taxes.
- V. Abuses of government.
 1. Oppression of subjects; restrictions on trade; growth of great estates; of slavery.
 2. Effect on Italy and Rome; a few great capitalists; impoverishment and degradation of the masses; depopulation.
- VI. Attempts at reform.
 1. The Gracchi: their character, aims, and measures; results.
 2. Marius and the military reform; political effect.
 3. Conspiracy of Catiline; suppressed by Cicero; lack of sympathy with the provincials.
- VII. End of the republic.
 1. Rise of military potentates.
 2. Julius Cæsar: family and politics; consulship; conquest of Gaul; civil war; conflict of peasants with trained soldiers; dictatorship, a virtual monarchy; reforms and plan of further conquest; defects in his statesmanship.

Topics for Reading

I. **The Early Roman Kingship.** — Botsford, *History of the Ancient World*, ch. xix; *Source-Book of Ancient History*, ch. xxix; *Story of Rome*, ch. ii; Pelham, *Outlines of Roman History*, 22-9; Abbott, *Roman Political Institutions*, ch. ii.

II. **Government during the Wars of Conquest.** — Botsford, *Ancient World*, ch. xxv; *Source-Book*, ch. xxv; *Story of Rome*, ch. vi; Abbott, 63-80; Pelham, 158-98.

III. **The Province.** — Botsford, *Ancient World*, 376 f.; Abbott, 88-91; Frank, *Roman Imperialism*, ch. vi.

Additional Studies

1. From § 94 do you infer that the world has made steady progress from early Greek times to the present? What seems to have been the general course of the world's civilization? 2. What were the chief traits of early Roman character? 3. Compare the Romans of this period (1) with the Spartans, (2) with the Athenians. 4. Was the early republic aristocratic or democratic? Give reasons for your opinion. 5. Do we have any institution corresponding to the popular assembly? 6. Why should foreign communities willingly submit to

Rome? 7. Why did not the Romans readily adapt themselves to new conditions? 8. What is an empire (Dictionary)? 9. Balance the advantages against the disadvantages of Roman rule. Which were the weightier? 10. Why should we say that the work of Marius was monarchical in tendency? 11. In what does the greatness of Cicero lie? 12. What evidences of Cæsar's statesmanship are given by the text? 13. Write an essay on one of the Reading Topics. 14. Read Botsford, *Source-Book*, chs. xxxi, xxxvi, xxxvii or *Story of Rome*, chs. iii, v, vii, viii, and answer the questions at the close of these chapters. 15. With the Syllabus before you, comment on its successive topics.

CHAPTER VIII

THE GROWTH OF ROMAN CIVILIZATION

About 750 to 27 B.C.

111. Dependence of Rome on Greece. — In an earlier paragraph (§ 95) mention was made of the lack of systematic education during the first two centuries of the republic, 509–300 B.C. As the Romans were not remarkably intellectual or inventive, they borrowed most of the elements of their civilization from other peoples, especially from the Greeks who lived in colonies near them. For example, the Roman military system was originally Greek, but was changed to meet the conditions of warfare in Italy. In the earliest Roman law code, the Twelve Tables, we discover strong Greek influence; and in the later development of law in the direction of fairness and equality for all classes Greek philosophy had an important part. In this field, however, the Romans ultimately advanced far beyond the Greeks. The alphabet itself was a gift of Greece to the Romans, who changed it somewhat to make it more suitable to their own language. In fact the Romans did not merely adopt; they adapted to their own use whatever they borrowed from others.

112. Schools. — We are not surprised therefore to discover that the Roman school-system likewise came from Greece. Early in the third century B.C. a young Greek was brought to Rome as a war captive, and reduced to slavery according to the custom of the time. Some years afterward, when set free, he began to teach for a living. This man was Liv'i-us An-dro-ni'-cus, founder of the first Roman school. It soon came about that the schools were divided into two grades. First came the

primary school, whose master taught reading, writing, and arithmetic. In their writing lessons the pupils used wax tablets as did the Greek boys (§ 68); and in arithmetic they made calculations on their fingers. For the more difficult problems they used a reckoning board (*ab'a-cus*). In their earlier lessons they read and copied moral maxims; and they were compelled to commit to memory the laws of the Twelve Tables. Although



A YOUTH READING

His chair has a curved back and curved legs. At the top of this bookcase is a writing desk with a tablet. His book is a roll of papyrus. On the upper shelf is a pile of books, on the lower is a bowl, probably for paint, as it is too flat for ink. Relief on a late Roman sarcophagus. From Schreiber, 'Atlas of Classical Antiquities.'

this exercise was extremely dry and repellent, their ready knowledge of the law proved valuable to them after they had grown up.

Above the primary grade was the grammar school, in which the pupils studied literature. As there was in the beginning no Latin literature, Andronicus translated Homer's *Odyssey* (§§ 58, 68) into Latin for the use of his pupils. After a native literature had come into existence, the pupils studied the works of their own poets as well as those of the Greeks.

Every Roman who wished to engage in business or in political life, or who desired a good education for its own sake, had to learn Greek, for it was the only means of communication among the nations of the Mediterranean basin and of coming into touch with the best poetry, history, science, and philosophy in the world. For this reason the study of Greek occupied a large place in the grammar school.

The teachers of both grades were usually Greeks, either slaves or freedmen. In the wealthier families the children generally received instruction at home, either from a slave or from a paid teacher, whereas the children of the less wealthy attended schools. All schools were private; and the teachers

were paid for their work by the parents. As it was difficult to collect the fees and to enforce discipline, the life of the instructor proved miserable.¹

113. The Beginnings of Literature. — The Romans made a beginning of a native literature, but it was extremely crude. We may form an idea of it from the following chant of a group of priests, the "Field Brethren," whose duty was to obtain the blessings of the gods for the crops. In this passage the *La'res* are gods of the fields, and Mars, usually god of war, is here an averter of evil from the crops and from the country people.

"Help us, ye Lares.

Let not blight and ruin, O Mars, haste upon the multitude.

Be satiate, fierce Mars; leap the threshold, stay the scourge.

Summon ye in turn all the gods of sowing.

Help us, O Mars.

Huzza! Huzza! Huzza!"

This poem shows no evidence of artistic taste. Andronicus, however, began to translate Greek plays into Latin, and his example was soon followed by natives. The most famous of these translators was Plautus (254-184 B.C.), many of whose comedies may still be read. In making the translations he introduced touches of Roman life and character. His plays, while entertaining us by their light humor, present an interesting picture of Greek and Roman life of the period in which they were written.

In addition to comedies and tragedies, adapted from the Greek, the Romans of this time began to write epic poetry, satire, history, and orations. Of these works we have mere fragments.

114. The Ciceronian Age of Literature (70-27 B.C.). — During the lifetime of Cicero Latin literature reached so high a degree of perfection that it has furnished models for writers from that time to the present day. The fact that all the Italians had now become Romans in civil rights, in customs, and in ideas, together with the stirring political and military events,

¹ For a long time boys only were sent to school. For the education of girls, see § 130.

furnished a powerful stimulus to thought and literary production. At the same time the study of Greek culture through many generations had at length brought into being a class of highly educated Romans with refined tastes and intellectual interests. In the study of Latin to-day the first book read is Cæsar's *Commentaries on the Gallic War*. This work tells the story of his campaigns in simple and direct yet elegant language. One who wishes to cultivate a narrative style can find no better model. After reading Cæsar the present high-school pupil advances to the *Orations* of Cicero. Some of these speeches are pleadings before the courts; others are addressed to the senate or to the people on the questions of the time. One who to-day is preparing himself for public speaking will find useful lessons in the style and spirit of these orations. The most valuable contribution of Cicero to the world's progress, however, was his presentation of Greek ideas on moral, religious, and philosophic subjects in the Latin language. Through him therefore these ideas were spread abroad over all western Europe. Viewed in this light, Cicero has done more for the education of the world than any other individual. Among his contemporaries were poets and prose writers, for whom there is no space in this volume.

115. **The Cure of Diseases.** — For three centuries after the founding of the republic the Romans had no physicians. For the cure of diseases and the healing of fractured bones they usually resorted to incantations. Cato, one of the wise old Romans, gives the following recipe for mending a fractured hip. "It will become sound by this spell: take a green reed, three or four feet long, split it down the middle, and let two men hold it to the hipbones. Then begin singing in different measures —

"Hip, hip, hurrah!
Though your broken sore, I trow,
You will come together now.
Hip, hip, hurrah!
Bones are crushed and far apart —
Come together by our art."

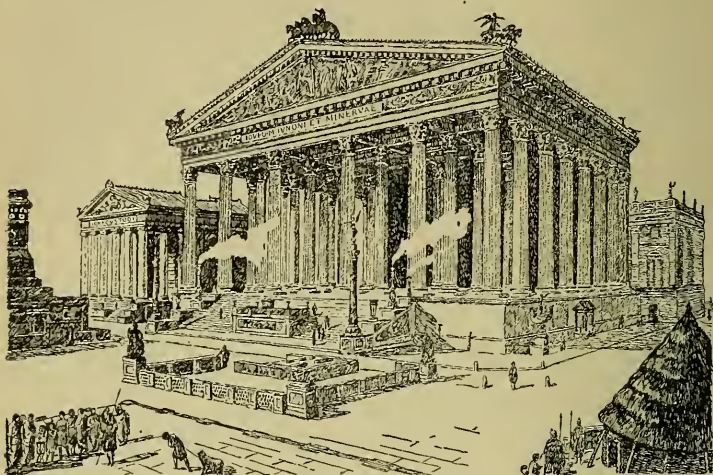
In time they learned that the Greeks had a god, *Æs-cu-la'pi-us*, whose business it was to heal the sick. They went accordingly by ship and brought home a snake which always attended this god, and built for it and its master a temple at Rome. Sick people were taken to the temple in the belief that while they were sleeping there, the god cured them of their illness.

Still later a physician came from Greece (219 B.C.). He was welcomed and granted the citizenship; and the senate provided at public cost a hospital for his patients. But in the practice of his profession he cut and cauterized so severely that the people declared him a butcher and would have nothing more to do with him. After his time many generations passed before the Romans preferred a physician to a doctor-god or an incantation.

116. The Native Religion. — The early Romans, like other early peoples, believed in a multitude of spirits. Each lived in an object, as a man, tree, stream, sky, sun, or moon. Those who were thought of as especially powerful, and whose names were known, were considered gods. Every man had a spirit termed his *Genius*; every woman had her *Juno*. The family, too, had its gods — the *pe-na'tes*, who guarded the supply of food; *Vesta* who lived in the hearth; *Janus*, guardian of the door, and many others. There were the *Ma'nes*, too, gods of the dead, in the earth beneath. In like manner the flocks and crops had their deities who averted evil and gave increase. Originally these spirits had no independent being, but were the shadowy doubles of the objects to which they belonged. Many were thought of as evildoers, whom the people had to win by gifts and ceremonies. Before beginning any important enterprise a Roman in behalf of himself, or a magistrate for the state, in solemn form promised the deity a gift on condition of his granting success. If the god fulfilled his part of the contract, the maker of the vow was bound to his promise; otherwise he was released from it.

117. The Introduction of Greek Religion. — As early as the sixth century B.C., when Greek merchants were bringing their wares to Rome to barter for native products, the Romans began

to learn something about these strangers' gods, whom they found very attractive. They began immediately therefore to introduce Greek deities into their community and to build temples for them. Sometimes they identified the foreign god with one of their own. In this case they usually gave it the



TEMPLE TO JUPITER, JUNO AND MINERVA

Capitoline Hill, Rome. It includes three principal rooms, cellæ: the middle room is occupied by Jupiter, the right by Minerva, the left by Juno. Jupiter is the supreme deity; Juno, his wife, is Queen; and Minerva is goddess of war, skill and wisdom. Restoration from archæological data. Augustus repaired and greatly enriched this temple.

Roman name. For example, when they introduced De-me'ter, the Greek goddess of agriculture, they identified her with Ce'res, their spirit of grain. In all such cases they gave their deity the attributes of the Greek god. A-pol'lo, on the other hand, was introduced under his own name. At the same time the Romans were adopting the Greek ideas of their gods. They came to regard them as possessing the form and character of men and women, and in their festivals they began to honor them in the Greek way, with horse and chariot races, with music

and athletic competitions. In this manner the Romans gained many of the refinements of Greek life. Their contact with foreigners, however, was not always advantageous to themselves; from the Etruscans, who lived north of the Tiber, they introduced as a funeral accompaniment gladiatorial fights, which were brutal and demoralizing.

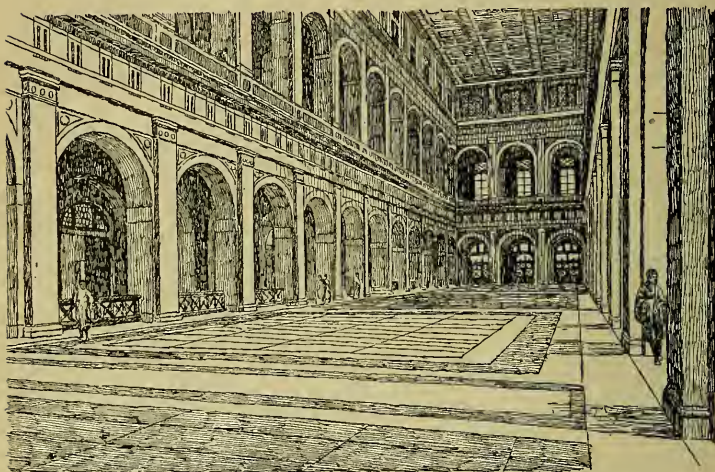
Meanwhile the Romans were eagerly imbibing Greek philosophy, and with it scepticism. The result was that while the ignorant continued to believe in the gods, most educated men looked upon religion as a fiction, which the intelligent could despise, but which the state found useful in controlling the masses. The loss of faith was accompanied by a decline of morals. The vices of the educated unfitted them for governmental duty, and this is one reason why the republic came to an end.

118. Public Works. — The construction of aqueducts they learned from the Greeks. About 300 B.C. the statesman Ap'pius Clau'di-us built the first great road for his city and the first aqueduct, named after him respectively the Appian Way and the Appian Aqueduct. After his time, as the population of the city increased, other aqueducts were built, so that Rome was abundantly supplied with fresh water.

A form of building much used at Rome was the *ba-sil'i-ca*. In it courts were held, and merchants and bankers transacted business. The style of building was borrowed from Greece in the second century B.C.; but the architect at Rome wrought in the spirit of her people. He left the exterior plain and unattractive, to devote his whole attention to the interior. It was essentially a vast hall with aisles separated from nave, sometimes by arched piers but oftener by colonnades. In mediæval and modern times the basilica has survived, with modifications, as a form of the Christian church, especially common in Italy (§ 263).

119. Summary of the Republic. — In the age when Athens under Pericles was at the height of her glory, Rome was an insignificant little city-state, whose inhabitants were for the most part simple peasants. At the time we have now reached

(27 B.C.), it was the capital of an empire which included the whole of the Mediterranean basin. The city was the most populous in the world. The wealthy families erected for themselves sumptuous dwellings, which they adorned with the statues and paintings they had brought as plunder from Greece. There were, too, a few large temples and buildings for governmental and business purposes. Slowly the city was taking on



THE BASILICA JULIA

Interior. Built by Julius Cæsar; rebuilt by Augustus; for law-courts, business, and shelter for the public. Restoration from archæological data.

the form of a great and wealthy capital. Far more people were educated now than formerly; and there was already a beginning of a great literature worthy of study even to the present day.

On the dark side of the picture we should place the enormous increase in the number of slaves, the disappearance of the families of moderate means, leaving a vast gulf between the very rich and the very poor, the diminishing population, moral degeneracy, desolating civil wars among the great military

chieftains, massacres and seditions, which cut off the most talented men in the service of the state and planted fear and hatred deep in the hearts of all classes. Yet amid the chaos of republican government and society a universal longing for peace, giving hope of better things, summoned the strong, wise statesman to the creation of a settled, efficient government and of a more healthful social spirit.

Topics for Reading

I. **Early Religion.** — Botsford, *Ancient World*, 332-4; *Source-Book*, 338-42; *Story of Rome*, 33, 40-4; Carter, *Religion of Numa*, 1-61; *Religious Life of Ancient Rome*, chs. i, ii; Fowler, *Religious Experience of the Roman People*, especially lects. iv-vii.

II. **Cicero as an Author.** — Mackail, *Latin Literature*, 62-77; Duff, *Literary History of Rome*, 349-397.

III. **Cæsar as a Historian.** — Mackail, 78-82; Duff, 398-414.

Review

1. What are the origins of the various elements of Roman civilization? 2. How did the first Roman school originate? What were the grades, and what was taught in each? Who were the teachers? 3. Describe the native elements of Roman literature. What elements did the Romans borrow from Greece? 4. What did Cæsar and Cicero respectively write, and for what are their several works noted? What is the place of Cicero in the history of civilization? 5. How did the Romans originally try to cure diseases? Who was Æsculapius? What were their experiences with the first physician who came from Greece? 6. Describe their primitive religion; their bargaining with the deity. 7. What deities and religious ideas did they borrow from Greece? From what source did the Romans derive their philosophy, and what was its effect on their morals? 8. Name and describe their chief public works of this period.

Additional Studies

1. Why were the Romans later than the Greeks in becoming civilized? 2. Compare the schools of Rome with those of Greece (§ 67). 3. Why did so many Romans learn the Greek language? 4. Compare the native Roman religion with that of Egypt; with that of Greece. 5. Did the introduction of Greek religious ideas make the Roman religion better or worse? Give reasons for your opinion. 6. In what respects, if in any, were the Romans superior to the Greeks? 7. Read Botsford, *Source-Book*, chs. xxix, xxxii, xxxv and take notes on "character and civilization." 8. Write a syllabus of this chapter like the one given at the close of the last chapter.

CHAPTER IX

THE PRINCIPATE AND THE MONARCHY

27 B.C. to 337 A.D.

I. POLITICAL GROWTH

120. The Prince. — In a long civil war (43–31 B.C.) Octavianus overcame all his enemies, as stated above (§ 110), and became master of the empire. It was in his power to say what



OCTAVIANUS

At about sixteen years. Vatican Museum.

should be its government. Julius Cæsar had made himself an absolute ruler, and had appointed to magistracies his military officers and other favorites. These men, far from serving him faithfully, had enriched themselves by dishonesty and oppression, and had murdered their patron. Octavianus was too prudent to repeat the mistake. He was convinced that the aristocracy alone could furnish the men competent to fill the senate and the higher offices and command the legions. He believed, too, that he could hold the empire together in no other way than by reviving the spirit and the ambition of the Italian nation. This was to be the ruling class; the Italians

alone were to fill the legions and to hold the offices. The aristocracy and the nation, however, were opposed to monarchy.

In the year 27 B.C. accordingly the republic was restored but with important modifications. Octavianus was to retain com-

mand of the armies and to hold in addition some of the offices at Rome. He was to be the "first citizen" prince (Latin *prin-ceps*). Thus he remained through life the chief magistrate. The government may now be termed a principate; it was a state of transition from republic to monarchy.

121. The Prince becomes a Monarch. — All the old republican offices continued, but they were overshadowed by the prince. The senate still had an important place in the administration; and when Augustus died in 14 A.D., it sanctioned the elevation of his adopted son Tiberius to the principate. Sometimes the new prince was a relative of his predecessor, sometimes from a new family. Often he was recommended by the populace or the soldiers, but his powers he received from the senate. Though in a condition to check the prince, its members strove among themselves for precedence in flattering him and in voting him new authority. Under these circumstances the prince gradually gained power at the expense of the senate, till in the course of a century and a half (27 B.C. to about 125 A.D.) he became a real monarch, still somewhat limited by the senate. In another century and a half (125–284 A.D.) he was as absolute as any Oriental king. Meantime the title *im-pe-ra'tor*, at first meaning "general," supplanted that of prince and came to signify emperor. The latter word is only an English derivative from the former.

122. The Worship of the Prince. — The growth of the prince's power was aided by religion. The Romans adopted from the Greeks the idea that a great man might be a god, who should be worshipped with divine honors. They treated the prince in this way. The senate decreed Octavianus the title Augustus, the "consecrated." In this way his person was made sacred, like a temple or the image of a deity. It is customary to substitute this title for the name Octavianus, but we must keep in mind the fact that all his successors bore the same title.

The building of temples for the worship of the prince began in Asia Minor, and from there extended over the empire. In time this worship became a bond which united the Roman

world. Refusal to offer incense to his Genius, or as we may say, to his Guardian Spirit, was punishable with death. It is not strange that people who believed in many deities should regard as their chief god the man whose will was law throughout the civilized world, and who as a rule humanely and ably



THE GENIUS OF AUGUSTUS

A man beyond middle age, with toga over his head and a shallow bowl in his right hand. He is about to offer a sacrifice. In his left hand is a cornucopia, signifying abundance. As the guardian spirit of Augustus he brings prosperity to the empire. Marble statue, Vatican Museum.

provided for his people peace, justice, and in general the conditions necessary to prosperity and happiness. The worship of the prince not only exalted him above the senate and the ordinary magistrates of Rome, but formed a means of knitting the empire closely together under his rule.

123. The Prince as an Administrator; the Bureaucracy. — Another reason for the growth of the prince's authority was the disposition of the people to call upon him to right all their wrongs and to make every needed improvement, in some such way as the people of the United States are more and more inclined to depend on the President. Readily accepting such invitations either through interest in the public welfare or through love of popularity, the prince generally accomplished the desired improvement to the satisfaction of all. In this way he continually acquired new duties and new power. No magistrate, however able, can be a monarch without a large

number of trained, loyal helpers. Augustus found no one acquainted with the duties of administration outside the senate. Gradually, however, there grew up a large class of men who were loyal to the prince and experienced in his service. Meanwhile the various duties of the prince were converted into offices, and new duties were constantly undertaken. In this way

developed a complex system of offices described as a bureaucracy. It was through this bureaucracy that the prince finally became an absolute monarch.

Another means of centralization was the roads. The republic began the building of highways through Italy and the provinces; and this work was carried on by the prince, till like a great net, centring at Rome, they ran through every town in the vast empire. The public works of the Romans were built to last for ages. The roads were straight, broad, and founded on hard rock beds. Hills were cut through, rivers spanned by magnificent stone bridges, and valleys by causeways of the same material. Along these roads swift messengers carried the correspondence between the prince and his officials; along them marched the armies to protect the frontier or to put down bandits or rebels. The empire was held together only by the ease of communication between its centre and its remotest parts. At the same time the highways were lines of traffic.

124. Colonies. — Colonies were a further aid to centralization. In her conquest of Italy Rome had planted in each district, when acquired, colonies of her own citizens or of the closely related Latins. Gaius Gracchus began in the same way to colonize the provinces. Julius Cæsar, Augustus, and their successors founded many colonies of Latin-speaking people in the provinces, especially in those of the West. Two great advantages came from this policy. In the first place such a colony, loyal to the mother city, helped secure the obedience of the surrounding natives; secondly, it was a centre from which the language, customs, and laws of the Romans extended to the natives. The aim was to Romanize Africa, Spain, Gaul, Britain, and in general the West, where as a rule the people were comparatively uncivilized at the time of their conquest.¹ To a great degree the policy was successful. After the natives had come to be like the Romans in language and in life, they were given the citizenship, and proved as loyal to Rome

¹ The northern coast of Africa west of Egypt was occupied by Phœnicians, whose civilization was older than that of Rome. There were a few Greek and Phœnician colonies in Gaul and Spain.

as the colonists, from whom they could no longer be distinguished.

125. The Latin West and the Grecian East. — The attitude of Rome toward the part of the empire east of the Adriatic sea was different. In this part Greek civilization prevailed as the result of Alexander's conquests (§ 89). Recognizing the superiority of Greek culture, Rome made no attempt to displace it by her own. It was her aim rather to encourage its further growth in the Orient. When accordingly she planted colonies in the East, the settlers were mainly Greek and the colonies received Greek names.¹ The result was that in time the empire consisted of a Roman half in the West and a Greek half in the East. When under Di-o-cle'ti-an (284-305) there came to be two emperors, one ruled the East and the other the West. Rome remained the capital of the West; and Constantinople, named after the emperor Con'stan-tine (306-337), became the capital of the East. There was still but one empire though divided for administrative purposes.

126. Growth of Cities. — In the countries which Rome found already highly civilized were many large cities. In the other parts, as in western Europe and along the Danube, most people lived in the country, so that there were few towns. In all these places Rome encouraged the growth of cities, partly because the natives could learn in them to speak and live like the Romans far more speedily than when scattered through the country, and partly because Rome knew better how to govern city-states than country-states. As a result of this policy most of the states of the empire in the West came to be cities, just as they already were in the East. These city-states were like those of Greece or like Rome before she began to extend her power (§§ 43, 95).

127. City Government. — The population of a city consisted of slaves and freemen. The latter were either citizens or non-citizens. Citizenship was not acquired by residence but was occasionally bestowed as a gift. All the citizens had a

¹ This statement does not hold for the provinces north of Greece and Macedonia. There were a few Roman colonies farther east as at Berytus (Beirut), Syria.

right to attend the assembly and vote in the election of magistrates and in the making of laws. But those only who possessed a certain amount of property fixed by law, and who had an honorable character and occupation, were eligible to offices. The chief magistrates were the *du-o'vir-i* ("board of two"), patterned after the Roman consuls. At the expiration of their year of office all the important magistrates, including the *duoviri*, became life members of the *cu'ri-a* — city council — if they did not already belong to it. Every fifth year the *duoviri* took a census and made an assessment of their community. As there were not enough retired magistrates to fill the *curia* to its normal number, usually a hundred, the *duoviri* supplied the deficiency by enrolling among the members — *cu-ri-a'les* — the more wealthy and distinguished private citizens of the community and sometimes even rich or celebrated strangers. In the first century A.D. we know that there was still spirited rivalry for office. On the walls of the houses of *Pom-pe'i* (§ 132) may be found written in large letters such expressions as, "The barbers wish to have *Tre'bi-us* as *ædile*;"¹ and "The fruit-sellers unanimously support *Hol-co'ni-us Pris'cus* for *duovir*."

128. Public Spirit. — The magistrate received no salary; in fact on entering office or on becoming a *curialis* he had to pay a fee fixed by law. Public life gave him little opportunity for illegal gains. On the contrary the people expected him, in addition to the required payment, to expend his own money in entertaining them with feasts and shows and in building or repairing public works. It was partly by gifts from wealthy citizens that most cities acquired enough property to pay from the revenue all its necessary expenses, without resort to taxation. Many a city received from the same source an endowment for producing the annual tribute due to Rome. Such communities levied no taxes whatever. In general the ancient state possessed a large capital either in money or in rentable

¹ The *ædiles* were chiefs of police, supervisors of the markets, games, etc. Below them were the *quæstors*, who were treasurers. There were *quæstors* and *ædiles* at Rome, whence the cities of the empire derived these and other institutions.

property the income from which went far toward defraying expenses, whereas a modern state or municipality as a rule has no productive wealth but is burdened with heavy debts, the interest on which, in addition to other enormous expenses, must be paid by taxes on the citizens. Only by taking account of this great contrast can we appreciate the prosperity of the cities of the empire and the generous patriotism of the wealthy people. The motive was often unselfish; but sometimes it was the mere desire of popularity. In any case the city received the benefit; and the result was a prosperity throughout the empire such as the world had not seen before. We read of it in the books written at the time and we discover proofs of it in the extant ruins of excellent roads, bridges, aqueducts, theatres, temples, fortifications, and other public works in every part of the Mediterranean country then included in the empire.

II. SOCIAL LIFE

129. Romans and Greeks Compared. — In our study of the republic we noticed that in earliest times the Romans were barbarians, and that they derived the greater part of their civilization from Greece. It was inevitable therefore that as they progressed, their private and social life came to resemble closely that of the Greeks.¹ Through conquests, however, and through the government of the empire many Romans acquired enormous fortunes. They were able therefore to make a lavish display; but in spite of their wealth and their political power they remained inferior to the Greeks in intelligence and refinement. For example, they enjoyed writing for publication, and the number of dramas, poems, histories, and philosophic works produced by them was stupendous; but only a few had the genius to produce literature comparable with the Greek. The same was true of their taste for music, sculpture, and the remaining arts. They were not producers of art or of ideas; their achievement in the history of culture

¹ From the beginning the Roman dress resembled the Greek, and hence is not described in this chapter.

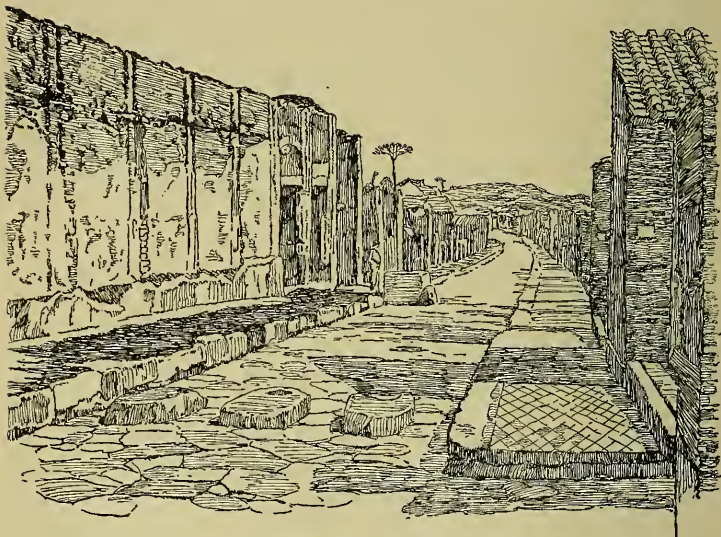
was to spread the civilization of Greece, in a modified form, over western Europe.

130. Education of Girls. — The education of boys was nearly like that of the Greeks, and has already been described (§ 112). The daughter of poor parents attended the primary school with her brothers and studied the same subjects. A Roman poet asks: "Is it a poet's ambition to be read out by a hoarse and pompous schoolmaster to an unsympathetic crowd of boys and girls?" Here is one of many indications that boys and girls studied literature together. The daughters of the wealthy, however, were instructed at home. In addition to the common branches they learned singing, lyre-playing, and dancing. A proud father boasts that by these charms his daughter will soon win an excellent husband. Often girls and boys were called upon to sing in the same choruses at public religious festivals.

131. Marriage; the Position of Women. — Under a law of Augustus early marriage was required. A man should marry before he was twenty-five, a girl from thirteen to sixteen. As the bride was considered too young to have wisdom in such matters, her father or guardian made the arrangements for her; and she could refuse only in case her proposed husband had a notoriously bad character. The bride brought with her a dowry, which was restored to her in case of a separation through the husband's fault. The rest of her property, if she had any, remained under her own control. Before marriage her conduct was strictly supervised; afterward she was mistress of the household and enjoyed complete social freedom.

Many women kept themselves well informed on the events of the day, and were thoroughly acquainted with politics. A certain Roman expresses his gratitude to his aunt for having helped him in the duties of his magistracy. Others were so influential that they could secure offices for their relatives and friends. Others interested themselves in literature and philosophy. They either acted as critics and patrons of men, or they themselves composed memoirs, poems, and other works. These pursuits led them far from the old Roman ideal, that the matron

should devote her days to spinning and to the supervision of the household. In some families this ancient ideal was still cherished; and even Augustus wore homespun, woven and stitched by his wife and daughter. In the upper classes such examples were rare. Most women in this circle devoted themselves to the luxuries and the dissipations common in that age. They attended the gladiatorial fights, where men butchered one



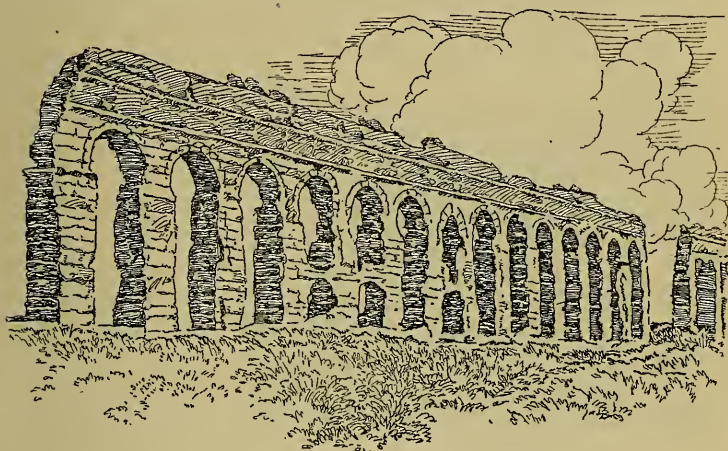
A STREET IN POMPEII

Notice the absence of windows, the sidewalks and the stones for crossing. Streets and roads are paved with flat blocks of hard black stone (silex, lava). Present appearance. From a photograph.

another for the enjoyment of the spectators. Women who witnessed these games and indulged in all manner of vice were no less brutalized and debased than the men of the same circle.

132. The Streets. — In all ancient cities, hemmed in as they were by walls, the space was cramped. There were in Rome a few public squares and a few broad streets in the wealthier quarters, but everywhere else was a congestion of the masses

into the smallest possible area. The streets were extremely narrow, and a part of the width was occupied by wares exhibited for sale in front of the shops. They were paved with large flat stones of lava, and at intervals stone blocks were placed, on which pedestrians might cross in wet weather. As teaming was forbidden at Rome during the day, wagons loaded with food, building material, and merchandise rattled all night long over the pavement; and this activity, together with other



THE CLAUDIAN AQUEDUCT

Finished by Claudius the Prince (Princeps). Bringing fresh water from the mountains 43 miles distant, it crosses the low plain (Campagna) near Rome on arches above 80 feet in height. Best preserved section. From a photograph.

multitudinous noises, made sleep difficult. Fresh water abounded from the many aqueducts; and hundreds of tanks and beautiful fountains were distributed along the streets.

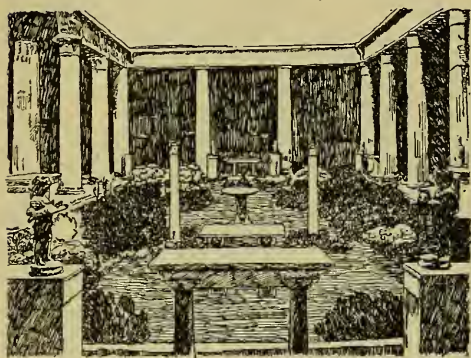
The appearance of a smaller city is made clear by the ruins of Pompeii. It was buried by an eruption of Vesuvius in 79 A.D. and has been unearthed in recent years. Nearly all the woodwork was burned; but the streets and the house walls to a varying height have been well preserved. See the illustration of one of these streets.

133. Houses. — In Rome the middle and poorer classes were packed closely together in tenements occupying a whole block and rising to a height of four or five stories. The capacity was not so great as that of many a building to-day; but the rooms were much smaller and there were far more occupants to a given space.

Only the wealthy families could afford individual dwellings. In these buildings there was great diversity of plan corresponding to the requirements of the space and the taste of the owner. The outside was plain with no ornamentation except at the

doorway. Monotonous walls, with no windows in the first story, faced the street. Often the front was lined with shops, which the owner leased out with a view to increasing his income.

The visitor entered the vestibule, an outer hall leading to the door. This space was often adorned with



THE PERISTYLE

In a house at Pompeii, with some of its furniture.
Present appearance. From a photograph.

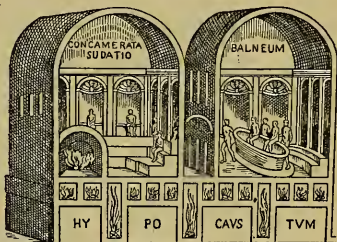
portrait statues and other memorials of the family. As the visitor approached, the slave porter, roused from his nap in the little lodge, opened the door. The guest entered the *a'tri-um* (court), where he found the master of the house ready to welcome him. The roof of this room slanted on all sides to an opening in the centre, which admitted the light, and through which the rain poured into a square basin in the floor. The entire atrium was richly decorated with costly marble pillars, statues, paintings, and purple hangings. On the floor were mosaics, elaborately wrought in imitation of an Oriental carpet.

Adjoining the atrium, and in various quarters of the house, were dining rooms, each containing at least one table. Three sides of the table were occupied by couches on which the luxurious Romans reclined in Greek style while eating their sumptuous repasts. A board on the fourth side held the costly vases and curiosities of the proprietor; and the whole room was lavishly adorned with works of art.

The per'i-style was an inner court planted with trees and flowers and surrounded by a colonnade. Round this court were the sleeping rooms and other private apartments of the women, whereas those of the men were grouped about the atrium. There were also a kitchen, bathrooms, and sometimes a library. All these rooms received their light and air from the two courts, in which the members of the family passed the greater part of their time. It is noteworthy that the plan of the house secluded family life from the public far more completely than is possible among us.

There was usually a second story so built as to interfere as little as possible with the light, air, and comfort of the lower rooms. Sometimes a large dining-room was located here. Other rooms were probably used for storage and others for slaves. A third story in a dwelling was rare.

For supplying the tenements and the private houses with water, mains were laid along the streets under the pavement in about the same way as at present, and branches led off to the several buildings. Sometimes a tank was placed near the top of the house, from which pipes led to the various rooms where water was needed. The pipes were of bronze or lead and varied in size according to requirements. The bathrooms, the kitchen, and the court fountains especially needed a supply. The



A ROMAN BATH

Bath on our right, sweating room on our left; heating apparatus below. Restoration.

refuse water of the Pompeian houses was drained partly into cesspools and partly into small sewers that have been discovered under the pavement of the streets.

In the warm climate of Italy there is less need of heating than in America or England. Many satisfied themselves in the coldest weather with braziers. In the more luxurious houses a furnace in the basement sent hot air through flues passing immediately beneath the floors and through the walls which enclosed the living rooms and bathrooms. Convenient openings admitted this heat into the rooms.

134. Occupations of the Wealthy. — The Romans were keen business men. So strict were they in guarding property rights that they developed a complex system of law relating to inheritance, contracts, and other property relations. A great part of their Civil Law consists of such regulations. In contrast with this all-pervading desire of gain was the social prejudice against nearly every money-making occupation. A senator might honorably pursue agriculture for profit; he might be forgiven for engaging in wholesale commerce, provided he retired from it in good season. Lending money on interest was disreputable; yet in fact the higher class depended for their income chiefly on this kind of business, leaving it however to their freedmen to carry on. Retail trade and manual labor of all kinds were held in contempt. Little better were the professions, such as medicine, architecture, and teaching. These false ideas were a positive blemish on Roman life.

This contempt of the senatorial class for most occupations arose from a consciousness that they had a higher calling in the business of government. Under the principate they continued to serve as military officers, as governors of provinces, and on the many administrative boards required for the empire. At the same time many of them had large landed estates throughout the empire, from which they derived incomes sufficient to enable them to live in luxury.

Below the senators were a class of wealthy people, called knights (Latin *eq'ui-tes*) because under the early republic they had formed the cavalry. They included most of the great

business men. They formed corporations for leasing the collection of taxes; and individually they served the prince as his financial agents in the management of his many estates and in the supervision of his interests throughout the empire. They were the men who filled the offices which he created, and which developed into the bureaucracy (§ 123). In addition to these public services they had their own occupations, involving the investment of money in many kinds of business.

135. Banking. — A banking system, devised by the Greeks, found its way to Rome in the early republic. A large part of the banker's business consisted in the exchange of money; for many states of the empire long retained their separate coinage. Like the modern banker, he received money on deposit, on which he paid interest, and which he lent out at a profit. He collected debts, and issued bills of exchange for the convenience of merchants and travellers. These bills were written orders on the banks of other cities for the payment of specified sums. A system of this kind implied a high degree of credit; it was under the supervision of the government, which severely punished any case of proved dishonesty.

136. Commerce and Manufacturing. — Light duties, for revenue only, were imposed on goods in transport across the borders. This freedom of trade did much to offset the dangers to the small merchant ships, propelled by oar and wind, devoid of compass and ill prepared to battle with storms. Usually the merchant travelled with his ship, or fleet, to attend personally to his business. The risks were great, but the profits greater. From Britain and the Baltic coasts came tin and amber; from the Black Sea, salt fish, tow, ebony, and incense; from Bithynia, aromatic herbs; saffron and raisin wine from Crete and Cilicia; purple dyes from Tyre; paper and linen from Egypt and Syria; spices and gums from Arabia and its neighborhood. Silks, precious stones, rare dyes, and other far-eastern products came from India and China. In brief, trade routes covered the Mediterranean and its tributary seas in a net-work and lined the coasts from China to Britain.

The vast trade of the empire, of which we have taken but

a glimpse above, implies great activity in producing the necessities and the luxuries of life. From bakers and butchers up to goldsmiths, sculptors, and painters, we find an endless array of skilled trades minutely specialized. For their mutual interests and even more for social intercourse, men of the same trades banded themselves together in guilds. An association of the kind had its officers, protecting deity, and festivals. It expressed its will by passing resolutions, many of which have been preserved in inscriptions on stone. Similar societies were formed to care for the burial of its members, and incidentally for feasts and entertainments.

137. *Travel.* — At that time there were no ships exclusively for passengers, and the sailings of merchantmen were irregular. The traveller by sea had therefore to watch his chance for a ship, and make his bargain. Journeying by land was more certain. The excellent roads have been mentioned. In the absence of railways and steamboats travel was much slower then than it is now; yet a general or a swift messenger might, in a light chariot and by frequent changes of horses, make a hundred miles or more in twenty-four hours.

A noble journeyed in great state. Nero, the prince, had a thousand carriages. His mules were shod with silver; their drivers wore scarlet liveries; and the outriders were even more splendidly arrayed. The wealthy magnate took with him his household of slaves and all the apparatus for cooking, eating, and sleeping, including the delicacies as well as the necessities of life; for there were no luxurious hotels like those of the modern world. Often travellers lodged with friends, whereas public officials could demand free entertainment from the cities through which they passed. In the larger cities tolerable inns could be found; elsewhere they were wretched.

In the neighborhood of military camps travel was safe; only in out-of-the-way places, and especially in the mountains, individuals and small parties were exposed to attacks from bandits. Sometimes a robber band grew so formidable as to terrorize a whole province; yet, in general, life and property in Italy and the empire were probably as secure as in the same countries

during the past century. Under these favorable conditions people moved about with great freedom, soldiers passing to or from their legions, officers hurrying to their commands, messengers of the government carrying despatches, Christian missionaries spreading the Gospel, families seeking to better their fortunes by change of residence, throngs of slaves brought in from the frontier, and traders conveying their merchandise in wagons to and from the great commercial ports. The world was full of such movements, which mingled the natives of the empire, and tended gradually to make them one in language, ideas, and sympathy.

138. The Professions. — Among a people whose chief task was the government of an empire, and who had large sums of money to invest in business or to lend at interest, it was natural that the chief profession should be law. To obtain the necessary instruction in this subject a young man had to attach himself to a jurist whom he admired, and who was willing in a spirit of friendship to take him as a pupil. From the practice of law it was easy to step into office. A man who entered upon a political career generally continued to plead cases in court. Gifts from clients were a great source of wealth. Pliny the Younger, for example, was a senator, a practical lawyer, and a literary man. His *Letters* are gracefully composed, and give us much information as to the social and intellectual life of his age (about 100 A.D.).

In like manner, architects, artists, and physicians had to learn their profession through apprenticeship. The intense building activity of the principate called for a great number of proficient architects, painters, and sculptors. These classes were mainly Greek.

Although in early time the Romans had preferred incantations to doctors (§ 115), they gradually overcame this prejudice. Most physicians were slaves and freedmen, supplied by Greece and the Orient. Every army was attended by a corps of doctors and in time every town had its official physicians, who drew salaries from the public treasury, treated the poor free of charge, and made whatever profit they could from those who were able

to pay. The profession was as highly specialized as at present: we hear of trained nurses, oculists, aurists, dentists, and experts in various branches of surgery. Naturally there was much quackery, but the state punished severely for malpractice; and the "Oath of Hippocrates,"¹ still taken by the graduates of our medical colleges, proves that the ancient ideal of the profession was as pure and noble as it is to-day.

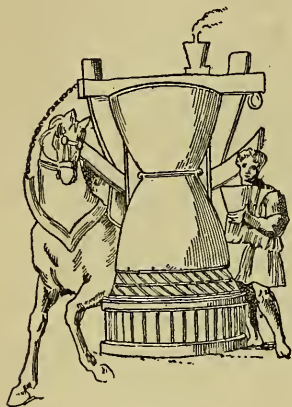
139. Slaves. — While the Romans were engaged in conquering the civilized world, they took a vast number of captives,

the most of whom they reduced to slavery; and this source of supply was further increased by kidnapping. From Augustus to the beginning of the barbarian invasions (§ 157) there were few wars and the number of slaves consequently grew less.

The care of a lordly residence required the service of a multitude of slaves. Many were needed to admit the guests, many to care for the baths, bedrooms, kitchen, and dining rooms, as well as for the personal service of each member of the family. On going out the master or mistress was accompanied by a throng of servants, whose number and splendid livery advertised the rank and wealth of their owner.

Other companies of domestic slaves spun wool, made clothes, kept the house in repair, and cared for the sick. There were some whose task was to enforce order and quiet among the rest.

In the industries most of the labor, both skilled and unskilled, was in the hands of slaves. They made wares of iron, copper,



A GRAIN MILL

Marble copy in the Vatican. Operated by horsepower, managed by a slave. Some others were worked by treadmill or by hand. Many actual mills have been found in Pompeii.

¹ A famous Greek physician, born about 460 B.C. For the oath see Botsford and Sihler, *Hellenic Civilization*, p. 298 f.

silver, and gold. They were the cobblers, gem-cutters, glass-makers, potters, millers, bakers, masons, bricklayers, and carpenters. The shops were filled with slaves, and the more intelligent of their number acted as foremen or transacted the business of their masters. It is not strange, therefore, that freemen often found it impossible to make a living for themselves and their families whether in business or by the labor of their hands.

As a rule the master treated his slaves with great cruelty. For the slightest offences he whipped, tortured, or crucified them. In the country they often worked in gangs chained together, and slept in crowded, filthy dungeons. Under the principate, however, men and women gradually learned to treat their slaves with greater kindness. Claudius and other princes after him made laws to protect them, till at last they came to be regarded as human beings.

It often happened that a slave won his freedom by faithful service or purchased it with his savings. He then became a client of his former master, whose business he usually helped manage. The freedmen formed a large, intelligent class, socially inferior to freemen, but very enterprising and influential.

140. The Large Estate and its Tenants. — Most of the land in the provinces had been gathered up into large estates owned by the prince or by wealthy individuals. An estate of the kind contained thousands of acres of arable land, orchards and vineyards, pasture, and woodland. The mansion was strongly built of stone and provided with turrets for defence. In it lived the proprietor, or in his absence the *conductor*, a man who had taken a lease of the entire estate. Near the mansion were the granaries and the storehouses, in which were gathered the grain, fruit, and wine. There were stables, too, for the domestic animals, and huts for the slaves. Here and there stood the shrines of the gods worshipped by the people of the estate.

There had come to be so great a scarcity of slaves, however, that the conductor could till but a small part of the estate with their labor. The rest of it he let out in small lots to free tenants

for a period of perhaps five years. For the sake of protection they grouped their houses in villages. The lands along the frontier were especially exposed to raids of the barbarians, and therefore required defence. For that reason the mansion, storehouses, and villages were surrounded by walls, and sometimes the entire estate was thus fortified.

The rents which the tenants paid were not unreasonable; but the conductor compelled them to labor for him. They built and kept in repair, not only their own cottages, but also the mansion, the barns, shrines, and works of defence. They planted the orchards and vineyards, and attended to the drainage and irrigation. They toiled in the fields which the conductor had retained for himself. Although he was merely a private person, he assumed the powers of a magistrate in his dealings with the peasants, and exacted from them labor and gifts beyond their capabilities. They applied for redress to the prince's agent (*proc-u-ra'tor*), who lived on or near the estate, and whose duty was to see that they had justice; but too often this official made common cause with the conductor, and shared the profits of his oppression. Sometimes the peasants sent a piteous complaint to the prince, begging him to rescue them from the clutches of their oppressors. Although he wished them well and laid down regulations for their better treatment, he was himself at the mercy of his agents, who were too far away from him to feel their responsibility. The peasants had to remain on the estate, and continually renew their leases; for their homes were there, and they could find no better terms under other masters. Though free in name, they were fast becoming serfs (§ 152).

III. LITERATURE

141. **The Golden Age.** — Our study of social life led us from the capital of the empire to the border provinces. For a view of the literature under the principate it is necessary to return to Rome. For a time the high standard reached by Cicero and his contemporaries was maintained. It is true that the

principate afforded little scope for statesmanship outside the ruling family; and for that reason it produced no orator comparable with Cicero. Under the patronage of Augustus, however, there was splendid production in other fields. Because of the excellent quality of its literary work the period of his rule is known as the Golden Age. The most celebrated poet of the time was Vergil, whose *Æ-ne'id* tells in stately epic the story of the wanderings of the hero *Æ-ne'as*, the mythical ancestor of Romulus, founder of Rome. The poem glorifies the beginnings of Rome and at the same time the families of Cæsar and Augustus, which claimed descent from the same hero. The spirit of the great imperial age found expression in the brilliant splendor of the poem; and the author's gentle sympathy with nature and man tells us that the world was growing kinder and more humane.

Horace, contemporary of Vergil, composed *Satires*, *Odes*, and *Epistles* in verse. Writing on personal, social, and public topics, he stands forth as the poet of common-sense and good taste. With rare felicity of expression and knowledge of men, he upholds a philosophy of life which has always appealed to the practical mind: the enjoyment of pleasures as they come, freedom from care as to the future, the renunciation of high ambitions, the cultivation of friendship and sociability, of the refined joys of private life, of art and song. Such teachings produce no heroes or reformers; but to the generation that took part in the dreadful civil wars they were a wholesome lesson.

Livy, a friend of Augustus, composed a *History of Rome* in a hundred and forty-two books, of which we still possess about one-fourth. Like Vergil, he aimed to inspire the Romans of his age with a nobler ambition by bringing before their eyes in stately language the glories of their past. He was not especially critical in his search for facts; yet his sympathy with the persons and parties he believed to be in the right, the moderation of his judgment, his interest in personal character, and his lively dramatic style make him one of the most attractive of ancient historians. His work is one of our principal sources of information for most of the period covered by the books still preserved.

142. **The Silver Age.** — After Augustus literature in general declined. This later period is therefore called the Silver Age. In this time, however, we find a few writers who in their own way were as eminent as any of their predecessors. Among them was Tacitus the historian. His *Ger-ma'ni-a* is an account of the customs, institutions, and character of the German tribes of his time — about 100 A.D. His *Annals* and *Histories*, of which we still have many books, covered a considerable period following the death of Augustus. His experience as an army officer and statesman gave him a clear understanding of military and political events. His whole sympathy, however, was with the aristocracy; and these feelings led him to misjudge the princes, whom he looked upon as tyrants and usurpers. For sympathy with common men we must look to the provincial literature, and especially to the Christian writings collected in the *New Testament* (ch. xii).

Some of the Romans of this age were interested in collecting and systematizing facts. A writer of this character was Pliny the Elder, who composed a *Natural History*, in reality an encyclopædia of the arts and sciences. The author was extremely industrious in culling notes from hundreds of works; but he lacked the method and the discrimination of a true scientist. Along with a vast amount of sound information, accordingly, his work contains much that is merely fanciful.

Gradually the writers declined in intelligence and in literary style. The tendency was to neglect the direct study of nature and the acquisition of new facts, and to depend for information on the labors of earlier generations.

Topics for Reading

I. **Augustus.** — Botsford, *History of the Ancient World*, 451-62; *Source-Book of Ancient History*, 464-74; Munro, *Source-Book of Roman History*, 143-8; Pelham, *Outlines of Roman History*, 398-469; Firth, *Augustus*; Shuckburgh, *Augustus*.

II. **Hadrian** (one of the ablest of Roman emperors). — Botsford, *Ancient World*, 487-9; *Story of Rome*, 295-302; Davis, *Roman Empire*, III-21.

III. **The Family.** — Johnston, *Private Life of the Romans*, ch. i; Preston and Dodge, *Private Life of the Romans*, ch. i; Tucker, *Life in the Roman World of Nero and St. Paul*, ch. xvi (women and marriage); Duruy, *History of Rome*, V. ch. lxxxii.

IV. **Education: Schools and Books.** — Preston and Dodge, 58-66; Johnston, ch. iv; Tucker, chs. xvii, xx; Inge, *Society in Rome under the Cæsars*, ch. vii; Abbott, *Society and Politics in Ancient Rome*, 191-214.

V. **Slaves and Dependents.** — Johnston, ch. v; Preston and Dodge, ch. iii; Inge, 147-71; Pellison, *Roman Life in Pliny's Time*, ch. iv; Davis, *Influence of Wealth in the Roman Empire*, 194-224.

VI. **Means of Living.** — Johnston, ch. xi; Inge, 105-18; Pellison, ch. v; Mau, *Pompeii*, pt. iii; Davis, chs. iii, v.

VII. **Travel.** — Tucker, ch. ii; Davis, 95-105; Pellison, 228-70; Johnston, 278-87.

Review

1. What is the meaning of the word prince as used in this chapter? In what respects did the government of Augustus differ from that of Cæsar, and why was this change made? 2. How did the prince become a monarch? 3. How did the people of the empire come to worship the prince? What effect had this worship on his power? 4. Did the prince try to gain as much power as possible, or did the people urge powers upon him? Explain your answer. Define bureaucracy. 5. Describe the roads. What were they used for? What effect had they on the prince's power? 6. Give an account of the colonies. How did they affect the civilization of the neighborhood? 7. Distinguish between the eastern and western halves of the empire in language and civilization. 8. Describe the growth of cities (§ 126). 9. Classify the population of a city. Name and define its governing institutions. Describe the campaigns for office. 10. What is "public spirit"? How did the city pay the expenses of government? What was expected of the officials, and what was their remuneration? What was the general condition of the cities in this period? 11. Compare the Romans with the Greeks. 12. Describe the education of girls. 13. What were the marriage customs of the Romans? What was the intellectual and social condition of women? 14. Describe a Roman street (*cf.* the picture on p. 120). 15. Describe the tenement; the home of the wealthy. Define atrium; peristyle. Describe the water supply and the means of warming. 16. What were the occupations of the senatorial class? What callings did they despise, and why? 17. Who were the knights? What was their social standing? What were their occupations? 18. Describe the banking system. 19. Name some of the manufactured products and articles of commerce. What were the means of conveying goods? Describe the guild. 20. What were the objects and the means of travel? What were its inconveniences and dangers? 21. Name and

describe the professions. How were they learned? 22. From what sources did the Romans obtain their slaves? Why did the number decrease? What were their occupations? What change took place in their treatment? What were freedmen? 23. Describe the large estate and its tenants. Where were such estates situated, and to whom did they belong? 24. Who were the leading authors under Augustus, and what did they severally write? Describe these works. 25. What is meant by the Silver Age? 26. Name and describe the writings of Tacitus; the work of Pliny the Elder. What is the New Testament? How does the literature after Augustus compare with the works of Vergil and Horace?

Additional Studies

1. Why should not the government of Augustus be called a monarchy? Was the principate more like a monarchy than a republic?
2. The word prince is here used in a special sense. How does it differ from the more common meaning of the word?
3. Why was the prince's government of the provinces more efficient than that of the senate?
4. In what ways was the government of the prince better than the republic?
5. Why was the senate so willing to yield power to the prince?
6. Compare the power of Augustus with that of the President of the United States.
7. What were the two most important effects of bureaucracy?
8. Why did Rome favor the Greek language and civilization in the eastern half of her empire?
9. Which half of the empire was the more populous, wealthy, and cultured?
10. Compare the Romans with the Greeks as business men. Why did the Romans despise most livelihoods?
11. Why were the Romans in a position to develop banking much farther than the Greeks?
12. In what ways did the growth of an empire help commerce?
13. Compare the Roman guild with the modern trades union.
14. Write a syllabus of this chapter like that on p. 100.
15. Read Botsford, *Source-Book*, chs. xxxviii-xlii, or selections from them chosen by the instructor, and answer the questions on these selections.
16. Write an essay on one of the Reading Topics.

CHAPTER X

THE DECLINE OF THE ROMAN EMPIRE

143. Introduction: the Highest Reach of Ancient Civilization. — The great age of prosperity of the Roman empire lay nearly within the first two centuries of our era. Even in that period, however, we can discover the beginnings of a decay that was to bring the world back to semi-barbarism. The decline of the Roman empire, it is to be noted, was in fact the decline of ancient civilization. In tracing the causes of this great catastrophe it is necessary to go back to the Greek period, and to emphasize the fact that the history of ancient civilization has to do mainly with the Greeks. In those times they were the brain of the world.

The civilization of the ancient world was at its height in the period extending from 500 to 200 B.C. In the earlier part of this age the Greeks produced their most beautiful literature and art; in the later part they brought science to the highest point attained before the beginning of modern times. From the second century B.C. literature, art, and science steadily declined.

144. Social and Political Causes of Decline. — A reason why the Greeks did not continue to make scientific progress has been found in the fact that slavery degraded labor. The philosopher thought it beneath the dignity of an educated freeman to give the minute attention to material things that was necessary to the invention of scientific instruments. Then, too, no well-born Greek wanted to amass an unlimited fortune. His whole education and the trend of public opinion led him to moderation in his desires. The richer he grew, the more he was exposed to the criticism of his fellow-men. This consideration explains

why he did not devote himself to labor-saving and money-making devices.

At the same time a great political cause was in operation. The genius of the Greeks was most creative in the period of the city-states. Their strenuous rivalry in war and peace was highly stimulating. As the city-states declined, the Greek genius became less active. Even the protective, paternal spirit gradually adopted by the Roman empire was detrimental to manliness. The aid given to the poor in Rome and in all the cities, in cheap or free grain and in public entertainments and festivals, made them less competent to depend on themselves. At the same time the feeling of complete security from foreign enemies operated, with other causes, to render them unwarlike. They felt that the empire was the only state on earth, and called it "the world." There was no international competition in war or in diplomacy or in trade — nothing from the outside to stimulate. The result was sluggishness.

145. Roman Repression of Freedom. — A closely related cause of decay is to be found in the policy of imperial government. The great empires of the East, from the Egyptian to the Alexandrian, had in a varying degree discouraged independent thought. Men of genius were hard to manage. The restraints put upon them by society and government often drove them to rebellion or other crime, for which they were put to death. In this way their genius was lost to the world, and the punishment inflicted on them cowed their fellows into submission. The Greeks were right therefore in looking upon the Orientals as slavish by nature; but in time they themselves tended to fall into the same condition. Here is a reason why the Romans found it so easy to conquer the East. It was far more difficult to subdue the Spaniards and other free peoples of western Europe. They did not submit till all the bravest and most intelligent of their number had perished; and whatever courage and mentality remained was gradually crushed by the Roman government, notwithstanding its tolerance of local freedom. The West tended to become cowardly and inactive in mind, as the East had been for ages. The result of

mental weakening can be briefly told. During the imperial period no great progress was made in literature, art, or science. The knowledge which the world once possessed stored up in books was gradually lost, and mankind lapsed therefore into ignorance and semi-barbarism.

146. Depopulation. — Another cause of decline was depopulation. The reason why the people continually became fewer is to be found chiefly in the growth of city life already mentioned. It is well known that city people as a rule have had less vitality than those of the country, and that in the past the population of a city has tended to die out unless it was constantly recruited from the country.¹ Generally city people, too, insist on more comforts and luxuries — that is, they have a higher standard of living — than those of the country. Again, in the country it costs little to rear children, and at an early age they are put to work, so that they actually become profitable; whereas in the city the cost of bringing them up is far greater and there is little opportunity for them to work. For these reasons city people are less inclined to marry and to bring up large families than those of the country. All this is true of the inhabitants of the Roman empire. Ancient law gave the father a right to kill his children at their birth; and the higher his standard of living became, the more inclined he was to kill all his children or to let but one or two grow up, that he and they might derive the greater enjoyment from his estate. As early as the second century B.C. all Greece was suffering from this affliction. At the same time the population of Italy was so dwindling that it became more and more difficult for Rome to find men for her armies. For this reason statesmen began to fear for the safety of the empire; and attempts were made to check the decline, but in vain.

147. Collapse of the Money System. — The cause of depopulation mentioned in the paragraph above was in part economic, as it had to do with the means of living. It is neces-

¹ Recent sanitary improvements, however, have enabled cities not only to maintain but actually to increase their population, without the necessity of drawing upon the country.

sary now to consider how economic causes acted in other ways to bring about the condition in which we find the world at the beginning of the Middle Ages. The lack of enterprise under the principate is illustrated by the fact that there was little mining of precious metals, so that the amount of gold and silver in the civilized world was not materially increased. On the other hand the precious metals were constantly being used in the arts, stored up as offerings in temples, and hoarded by private persons. A great drain on the currency was caused also by the exportation of vast sums annually to Arabia, India, and

China in exchange for silks, spices, perfumes, and other luxuries. Little of the gold and silver sent to the far East ever returned. As a result the amount of money in circulation became smaller every year. The princes could think of no other remedy than that of making the coins lighter and of debasing the silver pieces by mixing copper with that metal. A little



A GOLD COIN OF THE EMPIRE

Before the decline. Worth about \$4.75. Obverse: head of Otho with an inscription signifying 'Imperator Marcus Otho Augustus, with Tribunician Power.' Reverse: the goddess Securitas holding a crown in the right hand, a lance in the left, with the inscription 'Security of the Roman People.'

alloy is an advantage but the amount was increased so rapidly that in the middle of the third century A.D. the pieces which had once been silver, and were still so in name, had come to be nearly all copper. Just enough silver was introduced to give the coins a pale appearance which made them pass for silver while still unworn with use. A piece which in the time of Augustus was worth forty cents came to be worth about one cent. It is a well known fact that a baser metal when coined in unlimited quantities, and at a lower value than that of the market, drives all other metals from circulation; for a man will not pay a debt in good gold when the law allows the use of cheap copper for the purpose. The result was that the issue of pale-copper coins stopped the circulation of all gold and silver money.

But coins of the value of one cent will not alone suffice for the business of an empire. Hence people had to carry on business by barter; and so far as the precious metals were used, they were given in exchange by weight — not as money, but like wool, grain, and other commodities. In this way the world for a time lost the use of money — one of the most important elements of civilization. It was a long step backward in the direction of barbarism. This condition of things was partially remedied by Diocletian, 284–305 A.D., and his successors, who issued new gold and silver coins. But much of the evil remained, and the capricious interference of these later rulers in economic matters wrought more damage than benefit.

148. The New Taxes in Kind. — The effect of this want of money on the government, and through it on society, is still more remarkable. We must notice first that the cost of maintaining the government had become many times as great under Diocletian as it had been under Augustus, (1) because of an increase in the number of soldiers and in their pay, and more especially (2) because of the enormous increase in the number of magistrates, (3) because of the increased splendor and extravagance of the emperors and their higher officials. But as the coinage depreciated, the taxes in money came to be almost worthless. The government had to resort therefore to taxes in kind — grain, meat, cloth, leather, iron, and other products. The heavy poll tax thereafter imposed on laborers, both men and women, discouraged the poor from rearing children. The unjust land tax forced many peasant proprietors to give up their good fields and settle on sterile mountain land in order to lighten their burden. From the same motive men abandoned or destroyed their orchards and vineyards. Hence the soil of the empire constantly became less productive; and this decline further hastened the depopulation.

149. Money Taxes; Forced Labor. — Merchants and artisans had a different tax. On his accession the emperor distributed gifts among his soldiers and officials, and entertained the people of the capital with shows and feasting. Every fifth anniversary of his accession he celebrated in a similar way.

The expense was paid from a tax levied on the tradesmen. It had to be paid in gold and silver, and was harshly exacted. Often parents had to sell their children into slavery in order that the idle populace of the capital might have their feasts and the soldiers their presents.

As the emperor received little money for other purposes, he could not hire laborers. When public works were to be erected or repaired, accordingly, he forced men to labor on them without pay. Work animals were levied in the same way. Forced labor was especially oppressive as it was imposed without reason or mercy. The peasant's crop for the year might be totally ruined by a few days' absence at seed-time or harvest. In resorting to the harsh, crude system of taxes in kind for the support of the government the world was degenerating into barbarism. The system nearly ruined the empire. The great lord still derived profit from his land, (1) because his tax was proportionately lighter, (2) because he was powerful enough to shirk much of his duty. But the field of the peasant became worse than worthless to the owner.

150. Hereditary Social Classes. — We are now in a position to understand how it was that in the late empire society came to be organized in a system of hereditary classes, which enslaved the minds and bodies of the multitude and thus completed the wreck of ancient civilization. One of the chief tasks of the government had long been to supply Rome, afterward Constantinople as well, with food. The people who attended to this work were chiefly the grain-merchants, bakers, cattle-dealers, and swine-dealers. They were organized in guilds, which were given privileges to attract as many as possible. It is natural for the son to inherit the occupation, along with the estate, of the father. This tendency increases as a people lose energy, originality, and enterprise. There were plenty of merchants till the emperor Diocletian ordered them to take upon themselves without pay the transportation of all government property including the taxes in kind. As this new burden seemed too great to bear, many tried to forsake their occupation, whereupon he ordered them to continue in it

and their sons after them. For similar reasons all the guilds became hereditary that the members might be compelled to do their duty to the state. Nothing could be more destructive to liberty than such an arrangement. The jealous eyes of the association were always upon each member to see that he bore without shirking his part of the common burden. The tyranny of guild rule was more galling than that of the most despotic emperor.

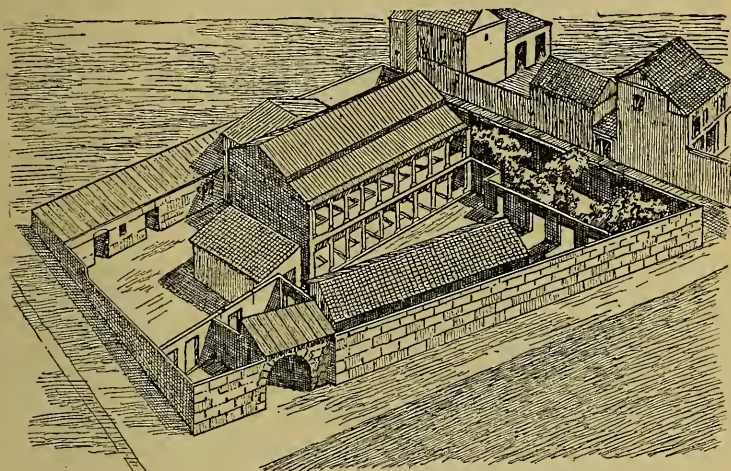
151. Public Services become Hereditary. — We must now consider how the system of taxation made membership in the municipal council — the curia — hereditary. These members — curiales — as stated above (§ 127), were well-to-do men. To insure the collection of taxes the emperor made them responsible for the amount due from their city. In case they failed to collect any part of the tax imposed, they had to make good the deficiency from their own estates. But their burden in providing for the needs of their own community was heavy enough. When therefore this additional load was placed on their shoulders, many wished to retire into private life. The emperor then made the position hereditary and required all who owned above twenty-five acres to accept and retain the place for life. If a man went to another city, he was liable to curial service in both. The office lost all honor, for no inquiry was now made as to the character or occupation of proposed members; and when once a man had entered, nothing short of bankruptcy could relieve his family of the oppressive load. The condition of the curiales was even more unenviable than that of the tradesmen.

Naturally those engaged in the military or civil service of the emperor were free from liability to enrolment among the curiales. Their sons were liable, however, till the emperor Constantine declared that sons had a right to the offices of their fathers. This edict made the civil and military posts hereditary, for no one was so self-sacrificing as to exchange an easy, honorable place under the emperor for a life of drudgery as a curialis. The same consideration induced the sons of soldiers to follow the vocation of their fathers.

152. Growth of Serfdom. — Lastly let us consider how the condition of tenants and of peasant proprietors was made hereditary by law, and how these two classes together with the rural slaves were merged in one great class of serfs. The more the population dwindled, the more important it became that everyone, slave or free, should do his part in supporting the government. Hence it was that the government watched more and more carefully over each individual. It had often happened that slaves escaped taxation by being sold from one province to another, or even from one estate to another. That the government might keep a stricter account of rural slaves, Constantine ordered that they should not be sold off the estate on which they were born or given their liberty. By this act they ceased to be slaves and became serfs, so attached to the soil as to be bought and sold along with it. The tenants — *co-lo'ni* — were once free to move about as they wished and to rent land of any lord with whom they could make satisfactory terms. But when heavy taxes rendered their lot hard, many deserted the farms they had taken in rental, either to seek more indulgent lords or to swarm into the cities. To put a stop to this evil, which would soon have destroyed the population, Constantine bound the tenant and his descendants forever to the soil. Thus the tenants, too, became serfs. In like manner the small freeholders, finding their taxes too heavy, tried to escape, whereupon they with their descendants were bound forever to the soil by order of the emperor. The work of converting the greater part of the rural laborers to serfs was thus completed.

153. The Large Landowners. — Mention has been made of the large landowners. Most of them throughout the empire were senators. Though many were military or civil officers, on actual duty or retired, few ever sat in the senate either at Rome or at Constantinople. The word senator had come to denote a rank rather than a post or function. Men of the class were under no obligation to become curiales and had few burdens in addition to the tax on their lands and field-laborers. The lord was in a position not only to shirk much of his duty

to the state but also to screen his tenants from injustice and sometimes even from just obligations. It was soon discovered that the tenant's condition was happier, therefore, than that of the freeholder. Many freeholders accordingly made haste to give up their lands to a lord and become his tenants on condition of receiving his protection, or patronage. Generally the lord was glad to receive such persons, as they paid well for



A COUNTRY HOUSE, VILLA, OF THE LATE EMPIRE

Fourth to seventh century, Syria. The principal buildings are surrounded by a stone wall for defence. Attached to the walls within are long buildings which serve as storerooms and stables. The front of the lord's dwelling is a two-storied portico. On our right is a garden with trees. Outside the walls are less valuable farm buildings. From Vogüé, '*Architecture civile et religieuse de la Syrie*,' etc.

their protection either in produce from the lands they held or in money or service. Every increase in his wealth and in the number of his dependents gave the lord greater power to defy the tax-collector and other officers of the empire. Often therefore he granted parcels of his own land to tenants on similar terms. As the tenants thus protected shirked their duties to the state, the government attempted, though in vain, to check the bestowal of patronage. The bond between lord and

tenant was drawn closer by the custom known as commendation. By this act a defenceless person put himself under the protection of another, agreeing in return to be faithful to his protector. The attachment of multitudes of citizens to the lords, rather than to the state, greatly weakened the empire and hastened its decline. In a later chapter it will be made clear that the grant of lands to tenants on condition that the latter commend themselves to the lord who bestows the property, is one of the chief elements of feudalism. This institution, thus germinating in the Roman empire, was to mature in the period known as the Middle Ages. During the empire the relation of the dependent to his lord remained purely social and economic; feudalism began at the point of time when the duty of the protected person came to include military service to his lord.¹

Syllabus of the Decline

- I. Introduction: highest reach of ancient civilization, 500-200 B.C.; art, literature, and science.
- II. Early social and political causes of decline: (1) slavery degrades labor; (2) limitation of enterprise by public opinion; (3) decline of the city-state and rise of imperialism.
- III. Under the Roman empire.
 1. Repression of freedom; paternalism; lack of competition.
 2. Concentration of the population within cities and resulting depopulation; the killing of children.
 3. Increasing expenses of government; collapse of the money system; taxes in kind; new taxes in gold and silver; forced labor; the burden too heavy to bear.
 4. Crystallization of society in hereditary classes: guilds; military and civil service; curiales; peasants and slaves; growth of serfdom; great landlords; beginnings of feudalism. Gradual loss of knowledge and skill; growing superstition (§§ 142, 145).

Topics for Reading

I. Diocletian. — Botsford, *Source-Book of Ancient History*, 527-32; Bury, *Constitution of the Later Roman Empire*; Gibbon, *Decline and Fall of the Roman Empire*, ch. xiii; Duruy, *History of Rome*, VII. ch. xcix.

¹ The grant of a piece of land or other property was termed a benefit (or benefice, Lat. *ben-e-fic' i-um*), and in the Middle Ages this word extended to the thing granted.

II. **Causes of Decline.** — Davis, *Roman Empire*, 142-50; Duruy, VIII. 364-77; Dill, *Roman Society in the Last Century of the Western Empire*, bk. iii; Bury, *Later Roman Empire*, I. ch. iii; Botsford, *Source-Book*, ch. xliii. The historians of the Middle Ages usually begin with a study of the decline.

Review

With the syllabus before you comment on each topic in order.

Additional Studies

1. Why did the city-states of the ancient world decline? 2. Why did the Roman empire offer less encouragement to mental and artistic effort than had the Greek city-states? 3. Which produces the greater physical strength and endurance, agricultural life or factory life? 4. Mention all the causes of decline which were in any way economic. 5. Would the empire probably have declined if all the inhabitants had been free? 6. How could the change of abode from plain to mountain lighten a peasant's tax? 7. Why could not the people of Rome and Constantinople supply themselves with food, without assistance from the emperors? 8. How far were the emperors responsible for the wretched condition of the late empire? To what extent was the evil beyond their power to control? 9. Why was there in the late empire so much land lying uncultivated? 10. Write an essay on one of the Reading Topics above according to directions given on p. 9, last question. 11. Read Botsford, *Source-Book*, chs. xlii, xliii, and answer the questions at the close of these chapters.

CHAPTER XI

THE GERMANS

154. **Country and People.** — In the time of the empire central Europe, east of the Rhine and north of the upper Danube, was covered with forests, here and there interrupted by damp,



A GERMAN VILLAGE

Reconstructed from descriptions by ancient authors. From 'Album historique.'

unwholesome marshes. The country was rude in surface, rigorous in climate, and cheerless to every beholder — altogether unfavorable to the growth of civilization. The

Germans, who inhabited this region, lived in huts usually grouped in villages. They fished and hunted, kept herds of cattle, and cultivated small patches of grain and vegetables. They were a tall, strong, fair race of barbarians, who loved war and despised labor. Though addicted to drunkenness and gambling, they had virtues which were now lacking in the people of the empire: their family life was pure; they were true to their plighted word; and they loved personal freedom. In contrast with the Romans of the time they reared large families. The population rapidly increased therefore in spite of the enormous loss of life from continual war among themselves. Before they learned of Christ they worshipped the powers of nature and had neither temples nor images.

155. Government; "Companionship." — On beginning a war the members of a tribe came together and elected a leader (Latin *dux*, duke). Because of continual warfare some tribes came to live permanently under chiefs, and in that case the office tended to become hereditary. Such rulers may be termed kings. The king was always a noble, and there were in the tribe other nobles — men distinguished for their own prowess or that of their ancestors. The nobles of a tribe met with the king in council to plan for the interests of their people. Minor questions they settled on their own responsibility; but those of greater importance, especially of war, peace, migrations, and the election of magistrates, they brought before the assembly of warriors for decision.

There were private as well as tribal wars. Any strong, brave, enterprising freeman might attract to himself a band of young men who sought adventure or honor. They were called his companions (Latin *com'i-tes*, or collectively, *com-i-tatus*). Under an oath to be ever faithful they followed him not only in wars waged by his tribe but also in any private raid that he might plan. Their highest honor was to stand by his side in battle or to sit next to him at meals. Spoils gained in war or presents from friends were distributed among them according to the worth of each man; so that they usually lived in superior style. It was a training school in war and in obedience and

honor. There can be no doubt that the institution had considerable influence on the growth of feudalism (§ 177).

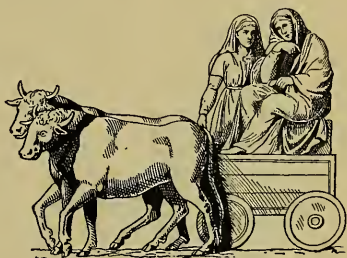
156. Their Early Relations with the Empire. — The Germans did not all continue in the same stage of civilization. While those far away from the empire remained as barbarous as ever, the tribes or nations along the border rapidly learned to imitate the life of the Romans. They began to cultivate the fields more extensively, to build more comfortable homes, to dress better, and to make more efficient tools and weapons. Christian missionaries brought them the Gospel. The tribe known as the Vis'i-goths (West Goths), north of the Danube, accepted Christianity from Bishop Ul'fi-las, who translated the Bible into their speech. In Christian doctrine Ulfilas was an Arian — a follower of A-ri'us, whose form of belief will be explained in the chapter on Christianity (§ 164). The Goths therefore became Arians, as did all other barbarians who accepted Christianity before invading the empire. This fact was to have an important effect on history (§ 170).

As the Romans grew continually weaker, while the Germans and other northern tribes increased in numbers and strength, it was inevitable that the barbarians should become a menace to the empire. The first great horde of invaders came in the time of the republic. It was beaten and destroyed by Marius. Augustus tried in vain to conquer Germany. Thereafter the Northerners continued to grow more dangerous. Marcus Au-re'li-us, 161-180 A.D., spent the best years of his administration in hard struggles for maintaining the frontier against their assaults. Their breaking through was only a question of time. As the nations nearest to the frontier were harassed by the more barbarous tribes on their outer border, it was but natural that many of them should want to settle within the empire, especially as vast tracts of land lay idle through lack of cultivators. Marcus Aurelius began the policy of colonizing the empire with barbarians on a grand scale. The effect was to weaken the enemy and to check depopulation.

It was necessary for the government to watch carefully over these new settlers. In assigning them to vacant lands it for-

bade them to leave their holdings. They were required to pay rents and to do military duty when needed. As a rule these colonists remained quietly at home, exerting themselves to throw off all trace of their own nationality and to become Roman in customs and language.

157. The Invasions. — Account must also be taken of those Germans who are said to have invaded the empire. In the third century A.D. they made many raids across the frontier, often defeating Roman armies and on one occasion killing an emperor. It was not till the opening of the fifth century that they began to make permanent settlements within the borders. After many wanderings the West Goths (§ 156) founded a kingdom in southern Gaul in 419. When at its height a half century later, it extended from the Loire river to the southern shores of Spain. Soon after the arrival of the West Goths the Bur-gun'di-ans settled in the valley of the Rhone, and in 429 the Vandals invaded Roman Africa and established a kingdom there. The Franks were already settling the left bank of the lower Rhine. Their conquest of the whole of Gaul under their king Clovis (486-511) will be considered below (§ 170). About the middle of the century the Angles and Saxons began to overrun Britain. Toward the end of the century (490) the East Goths (Os'tro-goths) entered Italy, and many years later (565) the same country was invaded by the Lombards.¹



GERMAN WOMEN

In an oxcart, a feature of the migrations.
From 'Album historique.'

158. Relation of the Invaders to the Empire. — The story of the wanderings and wars of these tribes, though entertaining, has little value as history. It is far more useful to study their relation to the empire after their settlement in it. For understanding this subject we must take into account a great change

¹ For the location of these kingdoms, see the map accompanying this chapter.

which had come about in the method of supporting the armies. The system of taxes in kind (§ 148) had proved too costly and cumbersome, and had broken down by its own weight. Especially the roads had fallen out of repair, the bridges were in ruins, and wagons and beasts of burden failed through the general impoverishment of the Romans. It was necessary in time of peace to bring the soldiers near to the source of supply.



GERMAN SOLDIER

With Roman equipment.
Early Middle Ages. From
Kleinpaul, 'Mittelalter.'

They were quartered accordingly on the inhabitants. The first step in this process was to assign an army to a province or other district. The soldiers were then distributed among the cities, and in each city among the proprietors of land. Each lord had to give a third, or other specified part, of his shelter to soldiers, and to provide them with food, clothing, and all necessities from his estate. The family of the soldier was included in this arrangement. The army thus quartered had its officers and commander as in war; but for a time the provinces and cities retained their civil authorities as before.

This system was now applied to the Germanic nations which settled in the empire. Each was an army in the service of the emperor, differing little from other Roman armies. The German soldiers did not become owners of the land; they were simply the guests of the proprietor, with a right to shelter and support. It was by bearing this burden that he performed his duty to the state — a substitute for the payment of taxes. The system was oppressive; the German soldiers were often violent and brutal; but they were neither enemies nor conquerors. Their commander was at once "king" of his followers according to their native

custom, and a military officer of the emperor. Such was now the weakness of the imperial government, however, that these German kings finally acquired the civil power over their districts in addition to their military commands. Taking possession of the public lands, they kept a part for their own use and assigned the rest to their favorites and followers. Private land remained in the hands of former owners. Though these chiefs were strongly inclined to independence, they continued to regard the emperor as their sovereign, and some of them were still willing at critical times to fight in his cause.

159. Dissolution of the Empire in the West. — The presence of these Germans, however, tended to the dissolution of the empire in the West. It fell into chaos. Britain was irretrievably lost to it. The Vandals in Africa showed their hostility to Rome by crossing in ships to Italy and sacking the city (455). Gaul and Spain, though more loyal, were practically worthless to the empire, as they afforded no revenue and could not ordinarily be depended upon for military aid. Practically Rome had to look to Italy alone for support. This country, too, was falling into the hands of Germans; for the soldiers and the military officers were of that nationality. The emperors at Rome had come to be mere puppets of the German commander-in-chief. The last emperor there was Rom'u-lus — nicknamed Au-gus'tu-lus probably because of his youth. Shortly after his accession the German troops mutinied, and made O-do-a'cer, one of their number, king. He deposed Romulus, and retaining the kingship, sent his submission to Zéno, emperor at Constantinople, 476. By this arrangement the division of the empire into East and West for administrative purposes (§ 125) ceased, as the entire empire was henceforth to be ruled from Constantinople. From that date to the coronation of Char-le-magne' in 800 (§ 175) this condition remained unchanged. The continuance of the emperors in the East satisfied in some degree a want which Rome had left in the hearts of the barbarians as well as of her native citizens — a longing for a central power which in the midst of the existing chaos should stand

for law and order throughout the world. Most men, accordingly, even in the West, whatever their race or condition, thought of the Eastern emperor as their own. The German kings acknowledged his sovereignty and accepted offices from his hands, but their obedience went no farther than their own wishes and interests. While therefore the empire in the East remained strongly centralized, the West broke up into several independent kingdoms.

160. The Blending of the Two Races. — Pursuing our study of the relations between the Germans and the Romans still further, we find that the natives were not deprived of their property by the Germans (§ 158), or reduced to slavery, or considered in any way inferior. All alike, without reference to race, paid taxes, or gave other support to the state, according to the amount of their land. All were liable to military service and eligible to office. In fact as the Germans were for a time unable to read and write and were ignorant of administration, the German king filled his civil offices with Romans, who in these positions managed most of the business of government. Intermarriages were common and the two races soon blended in one. German and Roman laws existed side by side for the two races respectively till the former gave way to the latter. Forgetting their own language, the Germans learned to speak Latin. The religion of the natives also prevailed. It was that of the Church of Rome — Roman Catholic — whereas the invaders were either Arians (§ 164) or pagans; but all eventually became Catholic, as will be explained below (§ 170). The question as to the influence of the Germans on morals is difficult. Their coming added greatly to the confusion, violence, and brutality of the time; it hastened the decay of civilization and the reign of ignorance. At the same time it brought a better family life, and infused a new vitality into the population. Much more influence in these directions was exercised, however, by those who had for centuries been coming quietly into the empire, in comparison with whom the “armies” of the Germans here under consideration were a mere handful. For a long time Roman life continued almost untouched by the presence of



these foreigners. When we come to the reign of Charlemagne, we find a new life emerging from the old; the Roman world had passed away, the Mediæval world was at hand.

Topics for Reading

I. **Life of the Primitive Germans.** — Botsford, *Source-Book*, ch. xlv (from Tacitus, *Germania*); Duruy, *History of Rome*, VI. ch. xcv (the barbarians).

II. **Sack of Rome by the Goths and Vandals.** — Lanciani, *Destruction of Rome*, chs. v, vi; Gibbon, *Decline and Fall of the Roman Empire*, ch. xxxi (by the Goths), xxxvi (by the Vandals); edition of Bury, III. 323-30, IV. 5-7; Hodgkin, *Italy and her Invaders*, I. 792-803, II. 283-6.

Review

1. Where did the Germans live in the time of the empire? Describe their country; their physique; their religion. 2. Give an account of their government. Name and define their governing institutions. What was "companionship?" What were private wars? 3. Why and how did their civilization improve? How were they converted to Christianity? 4. Explain their peaceful introduction into the empire. 5. What German tribes invaded the empire, and where did each settle? 6. What arrangements did the Roman government make for their maintenance? What were the relations between these invaders and the natives? 7. How was the western half of the empire dissolved? By whom was it afterward ruled? Was there still an emperor? 8. Explain the blending of the races in the empire.

Additional Studies

1. Contrast Germany (1) with Egypt, (2) with Greece. 2. Compare the early Germans with the North American Indians during the colonial period. Which had made the greater progress? Which had the greater capacity for improvement? 3. Why did the Germans make slower progress in civilization than the Greeks and Romans? 4. Compare the government of the Germans with that of the early Greeks. 5. Which was the greater danger to the empire, internal decay or the hostility of the barbarians? 6. Did the colonization of the empire by the barbarians have any bad effects? 7. Compare the system of quartering soldiers on landowners with the earlier method of supporting the army. Which did the landowners probably prefer? 8. Were the German hordes which entered the empire really invaders? 9. What features of Roman government and society continued to the time of Charlemagne, and what new features came from the Germans? Which was the more important of these two classes of features, or elements, of mediæval life? 10. Read Botsford, *Source-Book*, ch. xlv, and answer the questions at the close of the chapter.

CHAPTER XII

CHRISTIANITY

161. Origin and Character. — Christianity was founded by Jesus Christ. He was born in Ju-de'a, in the administration of



THE GOOD SHEPHERD

A youth in shepherd's attire, carrying a sheep. Marble statue, third century, Lateran Museum. The early Christians liked to think of Jesus as a shepherd, and themselves as his sheep.

Augustus. His teachings were so simple that all could understand them without explanation; love God and do unto others as you would have others do unto you, is the substance of what he had to say. His personality was lovable and he had a wonderful power of attracting people and of inspiring them with faith in himself and his word. Although he led a perfectly blameless life, the Jews, thinking him an enemy of their religion, falsely accused him before Pon'ti-us Pi'late, the Roman governor of Judea, who cruelly put him to death on the cross. The four *Gospels* give the story of his life from the point of view of their respective writers. In simple, straightforward narrative they tell of his birth, of his self-education, his life among men, his teachings, his miraculous cures of diseases, his death and resurrection.

He had gathered about him twelve men, who were especially close disciples, who knew him and his teachings better than any others did. He commissioned them to carry on his work after his death. They are called his Apostles — that is,

men "sent" on a special duty. The most famous were St. Peter and St. John. Some time afterward St. Paul, a man of learning and of great zeal, became an apostle. A brief account of their travels and teachings is given in the *Acts of the Apostles*. The *Epistles* are letters written by St. Paul and others to the various churches to explain Christianity and to encourage men to accept and live up to the faith. The Gospels, Acts, and Epistles together make up the *New Testament*, which is the part of the Bible treating of Christianity.

The teachers of the new religion journeyed throughout the Roman empire and into other parts of the world, making converts to the faith. Everywhere the poor and the lowly accepted Christianity, for it was no respecter of persons but counted the slave of equal importance with the emperor. It presented to them Christ as the Son of God and their Saviour from sin and its punishment. It taught that in Christ man was so united with God as to receive from him wisdom and strength for every emergency of life. The believer felt that his sins were forgiven, and that he had become an heir to eternal happiness. In affording man this close personal relation with God and the hope after death of dwelling with him forever in Heaven, Christianity satisfied a spiritual craving that had come over the world.

162. Relation to the Empire. — During the first century of our era — which begins with the birth of Christ — his followers attracted little attention. The Roman government protected the public worship of all peoples within the empire and adopted many of their gods as its own. Considering the Christians merely as a sect of Jews, it usually left them undisturbed. In the second century, however, they grew more numerous and more powerful; they had churches in every city and town of the empire and included many wealthy men and women, officers of government, and sometimes members of the imperial family.

Trouble often arose between Christians and their pagan neighbors. Christians were forbidden to have anything to do with the pagan¹ worship. It was impossible for them, therefore,

¹ From *pagani*, a Latin word meaning country people. It was used to designate the worshippers of the Roman gods because the country people were the last to accept Christianity.

to sit at the table of a pagan or to join in any of the local or public festivities, for the gods were worshipped at every meal and every festival. The pagans, therefore, looking upon the Christians as exclusive and unsocial, began to hate them. The followers of Christ were extremely active, too, in making converts, for they were commanded to bring the whole world into their faith. Naturally the pagans were angry when they saw their near relatives converted and no longer at liberty to join with them in their usual social activities.

This hatred of the Christians grew so great that the populace often rioted against them. On these occasions the magistrates always sided with the pagans and punished the Christians as disturbers of the peace. In other ways they fell into trouble. They formed a vast secret society, and each congregation held its secret meetings. The government, always suspicious of such associations, looked upon those of the Christians as especially mischievous. Whenever a member was called before a magistrate and asked to prove his loyalty to Rome by worshipping the Genius of the emperor (§ 122), his refusal was looked upon as disloyalty.

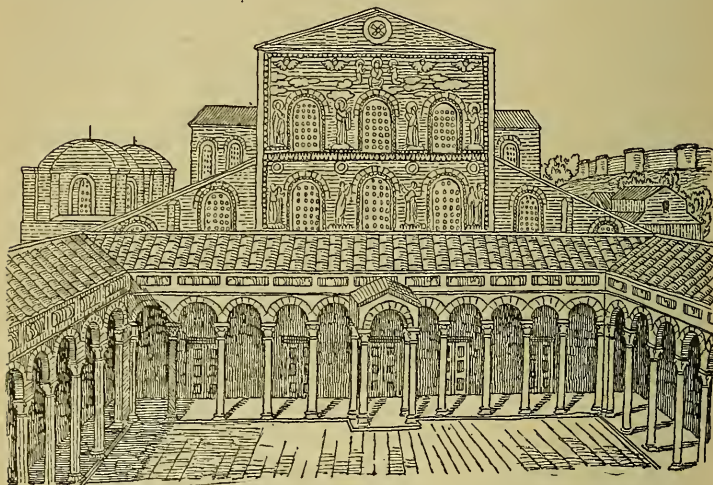
When, therefore, the pagans came forward and falsely stated that the Christians in their secret meetings practised the most depraved immoralities, and even killed and ate children, the officers of the law were ready to believe them. In their superstitious hatred the pagans asserted that famine, pestilence, earthquakes, and other calamities were sent by the gods in their indignation at the Christians, and the government itself adopted this view. Some of the emperors, looking upon them as vile, lawless wretches, ordered the officials to punish with imprisonment, torture, and death those who refused to give up the faith. In Church history the execution of these commands is termed persecution. There were periods of persecution broken by intervals of comparative quiet. They were most severe toward the end of the third and the beginning of the fourth century. Through all these tribulations the Church grew rapidly in numbers and strength. Its vitality was marvellous.

163. Organization of the Church. — The Church was strong not only in spirit but in organization. In the beginning each society of worshippers was independent. It elected a board of elders, or presbyters, to look after its interests and to instruct the congregation in religion. There were deacons, too, whose main duty was the care of the poor, for from the beginning the Christians gave great attention to charity. In time the churches came to be grouped in a complex system. A district containing a number of small churches was placed under the care of an overseer, or bishop, whose large sumptuous church was in a city of the district. The bishops of a province were subject to the archbishop, who resided in the capital of the province. Among these higher bishops those at Rome, Constantinople, Jerusalem, and some other places were held in still higher honor. They were generally termed patriarchs. For the one at Rome the term pope¹ came in time to be preferred. Thus all Christendom was brought into obedience to a few great officials. One more step in centralization — the substitution of a single head — would make the government of the Church a monarchy. In another aspect Christianity was a democracy, for all its members were equal before God. Common freemen and even slaves had the right, if they possessed ability, to rise to the highest offices.

164. The Empire is Christianized; Theological Sects. — The strong organization of the Church and the restless energy of its members made it the greatest power in the Roman world. The emperor Con'stan-tine (306-337), whose early associations made him favorable to Christianity, was glad to have the support of so great a power. Accordingly he granted the Christians complete liberty of worship, and aided the churches with money from his treasury. In this way he raised Christianity to a level with paganism. Constantine was himself converted to the new faith and encouraged it rather than the old. Some time after him Christianity was made the sole religion of the empire and paganism was forbidden by law.

¹ The word pope (Latin *papa*, father) was for a time applied to other bishops and to common priests. It was not till the eleventh century that the title came to be restricted to the bishop at Rome.

Meantime a Christian theology was growing up. The teachings of Christ are simple, as has been said above. They contain no creed. For a time after his death his followers thought and spoke mainly of the personal tie which bound them to their Saviour. Not satisfied merely with believing, some of them attempted to explain the nature of their belief and the relation of one part of it to another. This is especially true



OLD BASILICA OF ST. PETER

At Rome, founded by Constantine, and greatly enlarged and modified in the following centuries. In front is an oblong space, piazza, surrounded by porticoes. In the sixteenth century the church was demolished to make room for the present St. Peter's. From drawings of the sixteenth century.

of the Greek philosophers who had accepted the faith. In their effort to explain and systematize Christianity they brought their philosophy into it. Many ideas, too, were introduced from Roman law. They gradually built upon the original simple faith an intricate theology, full of fine distinctions which none but themselves could understand. Differing from one another, they created opposing doctrines. Each believed his own view to be the only truth, the only way of salvation,

whereas those who differed were heretics and under the wrath of God. In the time of Constantine there were already elaborate theologies and wide differences between one sect and another. The chief controversy was that between two Church officials of Egypt — Ath-an-a'si-us and A-ri'us — concerning the nature of Christ (§ 161). Although both admitted that He was the son of God, Arius maintained that the Son was by nature inferior to the Father. Athanasius, on the other hand, asserted absolute equality between the Son and the Father.

165. The Council of Nicæa (325 A.D.). — In order to strengthen the Church by securing uniformity of belief on this as well as on other points, Constantine called a council of bishops from all parts of the world to meet at Ni-cæ'a, a city in northwestern Asia Minor, to settle the disputes and to decide upon a creed which all should accept. By adopting the view of Athanasius the council made it orthodox, whereas that of his opponent became a heresy. The West readily accepted the Nicene Creed, as this decision is called; and in this manner it has come down to the Roman Catholic church and to most of the Protestant denominations of to-day; but Arianism continued widespread in the East and among the Germans. The council of Nicæa was the first gathering which professed to represent the entire Christian world. The institution of such a general council, to meet as occasion demanded, added greatly to the power of the Church in its conflict with paganism.

166. Monasteries. — In their effort to attain to a life of holiness some Christians thought it necessary to separate themselves from the world. In the East such persons often lived as hermits alone in the desert. Sometimes, however, a number of them formed a community, living together in a large building and possessing land and all other property in common. Men of the kind were monks, and their community was a monastery. Women who adopted the same form of life were called nuns, and their institution was a nunnery or convent. At the head of a monastery was an abbot, whereas a convent was governed by an abbess.

The great organizer of monasteries in western Europe was

St. Benedict, who lived early in the sixth century. He laid down for the monks the rules of poverty, chastity, and obedience. Although the society to which they belonged might acquire great wealth, the individual members had to remain poor. They were required also to remain unmarried and to



ST. JEROME CHASTISING THE LION

St. Jerome is a hermit who lives in a cave in the wilderness. He is so holy that the lion obeys him. When necessary the hermit disciplines the lion by beating him with a stone. Painting of the sixteenth century, Louvre.

submit unreservedly to the will of their superiors in the Church. Members of the order were expected not only to pray and read but also to labor on the common estate. Many monasteries of the Benedictine order were established throughout western Europe. While affording a refuge

from the barbarism of the age, the institution preserved the little learning which remained in the West, taught by example the dignity of labor, and held up a standard of moral and religious life far superior to that of the outside world.

167. The Beginnings of the Papacy. — The difference in civilization between the East and the West exercised a profound influence on Christianity. In the East there continued to be much free thought and discussion in the Greek spirit, whereas in the West people felt more deeply the influence of law impressed upon them by Rome. Their doctrine, as it came to differ from that of the East, was less subtle but more simple, systematic, and reasonable. They taught that God had aided the growth of the empire as a preparation for Christianity, and that on this political basis should be founded a spiritual empire which in time should embrace the whole world. To them it seemed natural that Rome should be the centre of this universal Christian empire, because it had so long been the political centre

of the world, and because of the origin of the Christian organization of that city: St. Paul and St. Peter had founded it and St. Peter was its first bishop. This idea brought the Roman bishop especial reverence; for it was understood that Christ had appointed St. Peter to be head of the Church, on one occasion declaring to him:—

“And I say unto thee, That thou art Peter, and upon this rock¹ I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” — *Matt.* xvi. 18 f.



A BENEDICTINE ABBOT

The idea was that as the successors of Peter the bishops, or popes, of Rome also held the headship, and that they were better able than any others to teach the religion in its purity. The growth of the papal power was also favored by the general dissolution of the West, which left the people without governments competent to protect them. In the collapse of the civil power and the confusion and violence of the German invasions and settlements, the people looked to the Church officials as their only protectors. The papal office owed its greatness further to its activity in sending out missionaries to convert pagans and heretics and its willingness to accept the latter on recanting their errors, and lastly to the ability and wisdom of several early popes.

168. **Gregory the Great** (590-604). — Among those who helped most to increase the authority of the office was Greg-

¹ Reference here is to the circumstance that the word Peter means rock.

ory the Great. On his accession he found his position beset with difficulties. A few years earlier the Lombards had invaded Italy (§ 157), and were still trying to conquer the country. Everywhere outside of Rome was confusion and violence, while within a deadly pest was raging. Gregory resisted the conquest with such energy that the invaders had to limit themselves to certain parts of the peninsula, especially to a district of the north, afterward known as Lombardy. Nearly everywhere else the great nobles were practically independent and always at war with one another. There was no civil authority strong enough to establish unity and peace. The only power that made for order, law, and the protection of the weak was that of the pope. Gregory, accordingly, acted not simply as a spiritual leader but as a governor, who aimed to give the Italians all the protection and justice possible under the unfortunate conditions. The office he held had already acquired many great estates throughout Italy and Sicily, the revenues from which enabled him to support considerable civil and military power. This power, which we call worldly or *temporal* in contrast with spiritual, had for some time been growing, and was now greatly strengthened by Gregory in the way here described.

Gregory did not limit his activity to Italy. The rulers and bishops of western Europe consulted him by letter on their own affairs, and his wise, helpful advice increased their reverence for the papal office. Himself a monk (§ 166), Gregory encouraged the growth of that class of the clergy. Some of them he sent as missionaries to Britain. The Angles and Saxons who had conquered this country (§ 157) were pagans. Some had already been converted by missionaries from Ireland, and now the work of Christianizing the island was carried on vigorously from Rome. In the end Roman influence prevailed, and Britain entered the brotherhood of Catholic nations.

In Gregory's time, and partly through him, the Roman Catholic church became a powerful, independent organization. Only by taking upon itself this character could it accomplish the work at which it aimed. That work was to save for better

times from the wreck of ancient civilization the Christian religion, some learning, some of the ideas and habits of industry and of order and obedience to authority.

Topics for Reading

I. Christianity Under the Pagan Emperors. — Botsford, *Story of Rome*, 294 f.; *Source-Book of Ancient History*, ch. xli; Ayer, *Source-Book for Ancient Church History*, 3-271; Carter, *Religious Life of Ancient Rome*, ch. iii; Glover, *Conflict of Religions in the Roman Empire*, see Contents; Duruy, *History of Rome*, V. ch. lxxxvii, § 6 (early Christianity); VI. ch. xc (beginning of the third century).

II. Christianity Accepted by Constantine. — Botsford, *Source-Book*, 532-6; Ayer, *Source-Book*, 281-315; Carter, ch. iv; Jones, *Roman Empire*, 362-96; Duruy, VII. chs. ci, cii; Firth, *Constantine*, see Contents.

Review

1. What was the origin of Christianity? Describe the character and work of Jesus. What are the *Gospels*, the *Acts of the Apostles*, and the *Epistles*? 2. Describe the missionary work of the apostles. What were their principal teachings? 3. How did the imperial government at first regard the Christians? What change afterward took place in its attitude? What were the causes of the persecutions? 4. Describe the organization of the Church. How did it gradually develop a monarchical government? 5. In what way did Christianity become an official religion? Why did the Church divide into sects? Distinguish between the two greatest sects. 6. What was the Council of Nicæa? What did it accomplish? 7. How did monasteries arise? Who was St. Benedict? Describe the life of the monks. What was their service to civilization? 8. Define papacy, and explain its origin. By what means did the power of the pope become great? 9. Who was Gregory the Great? What were his aims and achievements? How did he aid the growth of the Church's power? What benefits came from this power?

Additional Studies

1. In what book or books can we best study the origin and early history of Christianity? 2. Why had the Christians less religious tolerance than the Romans? Were the Christians blameworthy in this respect, or the contrary? 3. In what ways did the Christians violate Roman law and long-established custom? Were they right in so doing? 4. To what social class did Christianity especially appeal? Why was this so? Does the same principle hold for India and China

to-day? 5. Why did the pagans dislike the Christians? Did they have any good reason for this feeling? 6. How did the persecutions affect Christianity, and why? 7. What advantage was the monastery to industry and intelligence? 8. How did Rome come to be the seat of government of the Church? 9. Who were St. Peter and St. Paul? 10. Read the *Acts of the Apostles*, and write from it a brief history of the early Church. 11. Write a syllabus of this chapter like that on p. 144. Read Botsford, *Source-Book*, ch. xlv, and answer the questions at the close of the chapter. 12. Write an essay on one of the Reading Topics.

BOOK II

THE MIDDLE AGES

CHAPTER XIII

THE FRANKISH KINGDOM AND THE EMPIRE OF CHARLEMAGNE

486-814

169. From Ancient to Mediæval History. — Notwithstanding the chaos wrought within the Roman empire by the barbarians, ancient civilization never wholly died out; and on the other hand, mediæval life developed so gradually as to make it impossible to draw a clear dividing line between the two great periods. When, however, we come to the empire of Charlemagne, founded in 800, we are undoubtedly across the boundary. The civilization of the Middle Ages was not a thing entirely different from that of the late Roman empire; it was only a survival from Roman times, modified more or less by new conditions.

170. The Franks. — The main events which led to the formation of Charlemagne's empire deserve mention. The Goths, Burgundians, and Lombards, who had accepted Christianity before their invasion, were Arians (§ 156), whereas the Franks had come into the empire as pagans. Clovis, their king (486-511), was converted, as it chanced, to the Roman Catholic faith, and his example was followed by his people. This event had far-reaching results. His ambition to build up a great kingdom for himself by conquering the heretic West Goths and Burgundians received the hearty support of the Catholic Church

and of the natives of Gaul, who belonged to the latter faith. With this help, added to his own ability, Clovis united Gaul in one Frankish nation. His success insured the triumph of Catholicism throughout the West. After his death came a



A FRANKISH CHIEF

He wears a tunic nearly reaching the knee, a fur vest, a mantle fastened at the breast and thrown back over the shoulders, and low shoes, fastened by thongs around his legs. His hair falls below his waist in heavy braids. He is armed with an axe, a long lance, an embossed buckler, and a helmet. Restoration in the Museum of Artillery, Paris.

long period of discord among the Franks, who were finally reunited in one state under Charles Martel (the "Hammer"). At this time the Frankish kings, descendants of Clovis, had come to be mere "do-nothings." Charles, the real ruler, was Mayor of the Palace, a high court official. A man of extraordinary ability, Charles came to power in time to meet a great crisis in the history of Europe—the invasion of the Mo-ham'me-dans.

171. The Mohammedans. — The Mohammedans were followers of Mo-ham'med, who was born about 571 in Mecca, the holy city of Arabia. Before his time the tribes of that country worshipped idols, fought endlessly with one another, and counted for nothing in the history of the world. Mohammed presented himself to them as the prophet of the one God. With a wonderful personality and with a deep knowledge of the religious and moral needs of his people, he spoke and taught as one inspired. His sayings were written down by his followers, and after his death collected in a book called the Ko'ran. It was to his people what the Bible is to Christians. It taught the unity and almighty power of God, the torments of hell,

and the pleasures of heaven; and it prescribed rules of life for the faithful. As his followers increased, he ordered that their religion should be forced upon unbelievers. Before his death he had the satisfaction of seeing all Arabia free from idolatry

and united in zeal for Islam, as the new faith was called. Under his successors — the Caliphs — the army of believers soon spread their religion over Persia and farther eastward and north-eastward in Asia. But when they tried to conquer the Roman empire in the East, the walls of Constantinople withstood them. On the south shore of the Mediterranean, however, they met with little resistance. They conquered Egypt, and in the course of the seventh century the entire African coast to the strait of Gib-ral'tar. Fierce religious enthusiasm swept them impatiently on.

172. Their Conflict with Christianity. —

Early in the eighth century they crossed into Spain and readily overran the whole country. A great crisis in the history of the world had come; a conflict between two religions and two continents. It was of the utmost importance that Europe should not be forced to accept



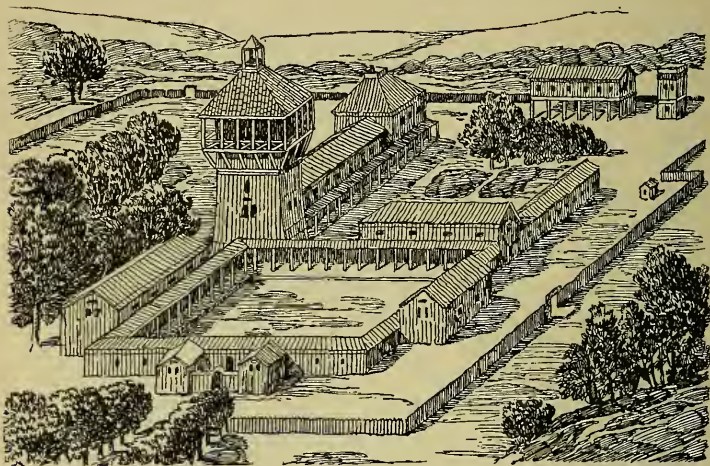
A SARACEN ARMY ON THE MARCH

From an Arabic MS. of the thirteenth century.

the faith of Mohammed and become a dependency of Asia or Africa, but should be free to work out its own destiny in its own way. This question was decided on the battlefield of Poitiers (pwä-te-ä'), 732, where Charles at the head of the Franks overwhelmingly defeated an army of Mohammedan invaders from Spain.

173. Alliance between the Frankish King and the Pope. — This victory for Christianity gave Charles great prestige. His son Pippin was made king of the Franks in place of the effeminate heir of the family of Clovis. In the ceremonies attending

the coronation the pope took the important part of anointing Pippin with holy oil according to Biblical usage. This event gave the king a sacred character, so that henceforth obedience to him was a sacred duty. On the precedent thus established the pope began to claim a share in the making of kings and emperors.



A FRANKISH VILLA

Patterned after a villa of the late empire. It is fortified by a palisade, and the buildings are mainly of wood. It contains a large open court surrounded by a portico, into which open two long low dwellings. The square tower is for dwelling and defence. There are also barns, stables, fruit trees, and flower beds. From Ammann, '*Histoire de l'habitation humaine*.'

The close alliance thus forming between the Frankish king and the papal office led him to interfere in the affairs of Italy. On this occasion he seized a considerable territory belonging to the emperor at Constantinople, and transferred it to the pope. These lands, henceforth known as the States of the Church, grew in extent through later acquisitions. It was as their ruler that the pope became a great temporal prince.

174. Charlemagne (768-814). — The son and successor of Pippin was Charles the Great, or as he is more commonly

called, Char-le-magne.¹ He is described by his secretary² as "large and robust, of commanding stature and excellent proportions, for it appears that he measured seven times the length of his own foot. The top of his head was round, his eyes were large and animated, and his nose was somewhat long. He had a fine head of gray hair, and his face was bright and pleasant; so that whether standing or sitting, he showed great presence and dignity." Majestic in form and tireless in action, a great general and a beneficent statesman, he left an enduring impression of himself upon all western Europe.

Most of his long reign he occupied in conquests and in putting down revolts. The kingdom of the Franks had grown greatly since the time of Clovis, and Charlemagne doubled the territory inherited from his father. Most of his conquests were east of the Rhine and in northern Italy; but in every direction on land he extended the boundaries of his realm.

175. The Pope Crowns him Emperor, 800. — He was simply king till 800. The title of emperor was used by the ruler at Constantinople, who was now held in little esteem throughout the West. No subject of Charlemagne could doubt that their king was far more deserving of the title, and he himself seems to have desired it. On Christmas, 800, accordingly, while he was kneeling at prayer in St. Peter's, Rome, the pope approached, and placed the imperial crown upon his head, whereupon all the Roman populace cried aloud, "Long life and victory to the mighty Charles, the great and pacific Emperor of the Romans, crowned of God!" After he had been thus acclaimed, the pope did homage to him, as had been the custom with the earlier rulers, and henceforth he was called emperor and Augustus.³ By this act the pope further strengthened his claim to a share in the appointment of temporal rulers.

176. The Christian Empire Realized. — From the third to the fifth century there had regularly been two emperors ruling

¹ Charlemagne is the French for Car'o-lus Mag'nus, the Latin equivalent of Charles the Great. It must be borne in mind, however, that he was not French, but German, in speech.

² Einhard, *Life of Charlemagne*, quoted by Robinson, *Readings*, I. 126.

³ *Ibid.*, 134.

simultaneously in the East and West — a condition now renewed. Charlemagne regarded himself accordingly as a successor of Augustus and Constantine. Like the emperors since Constantine he was a Christian, head of the Church and defender of the faith. Unlike them, however, he was a German and he ruled an empire which was more than half German. He completed the task, begun by earlier Frankish kings, of reconciling the Germans to the empire and its institutions and religion. Within the limits of the old Roman domain the two races had blended into one. Lastly it must be noticed that his empire once more presented to the world the idea of all Christendom united in one church and state, and went far toward the realization of that idea.

177. Imperial Organization ; Feudalism Checked. — In building a state it is necessary not only to conquer but to organize. In the late Roman empire, the principal civil officer in Gaul had come to be the count.¹ The district under his rule was a county. Charlemagne's empire, too, included many such counties. The bishops and abbots were independent of the counts (§§ 163, 166). There were a few dukes, who ruled duchies — larger districts comprising several counties. The duke was therefore more powerful than the count, and often more troublesome to his sovereign. These various officers kept order and administered justice in their districts.

As the Frankish rulers lacked money with which to pay their officials, they had usually bestowed the title of count on a great proprietor in the county, and as a reward for his service had given him some of the public land. Although he held the land and office at the pleasure of his sovereign, he strove to retain them for life and hand them down to his heirs; and in spite of the fact that his duty was to represent the king, too often he worked simply for his own advantage in opposition to his sovereign's interest. Because of the difficulty of travel in those days the king often found it impossible even to learn

¹ From the Latin *co'mes*, "companion," who was at first merely an assistant of the magistrate. The district under his rule was termed *pa'gus*, which we may translate "county."

of the disloyalty of the counts till their power became too great for him to control. The excessive strengthening of local magistrates at the expense of a king or emperor was an element of feudalism (§ 181).

Charlemagne could not wholly change the system of government; but he did compel rebellious counts to submit, and for the future he devised a means of controlling them. He began the custom of sending out regularly deputies to various parts of his empire. They usually went in pairs, a count and a bishop or abbot, that they might check one another. Their work was to see that the local magistrates were attending efficiently to their duties in the loyal service of the emperor, and that justice, religion, and education were everywhere properly cared for. They had power to try and punish wrong-doers, and were required to make a full report to the emperor on the condition of affairs in the territory to which they were sent.

178. Assemblies and Councils. — Once or twice each year he held a general assembly of his people. The gathering in the month of May was called Mayfield. Not only the counts, bishops, and abbots but even the common freemen had the privilege of attending. It was a continuation of the old German assembly mentioned in an earlier chapter (§ 155). If the subject of a new war was to be brought up, the fighting men were required to come armed so as to begin the campaign immediately after the adjournment of the meeting. Such assemblies also discussed questions relating to religion and the Church. In that case they were composed mainly or wholly of clergymen, and may therefore be termed councils. But Charlemagne always presided.



PRIEST

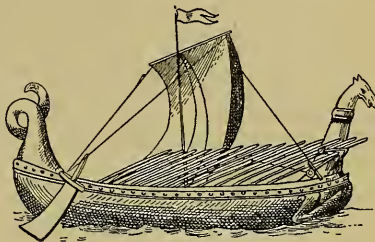
Ninth century. From the fifth century the common people began to change their costume from the Roman, whereas the clergy retained it. From 'Album historique.'

As many of the clergy had become too independent because of the looseness of the Church organization, Charlemagne saw that every parish priest should be subject to a neighboring bishop, and every bishop to an archbishop. The abbots he left outside this organization, probably that he might use them as a check on the bishops.

179. He Encourages Education. — Through the late centuries of the Roman empire learning had greatly declined, and in western Europe had almost ceased. None but the clergy enjoyed any education, and even they as a class were ignorant. Many a priest understood not a word of the Latin services he had to repeat. Most of the Greek or Latin classics were destroyed or lost; scarcely any new books were written; and the few old ones in use were mainly religious rather than literary or scientific.

Under the late Frankish kings, however, some improvement had been made; and now Charlemagne undertook to revive learning. He had what would then be called a good education, as he possessed some knowledge of Greek and could speak Latin. With great earnestness, he devoted himself to astronomy and rhetoric. He not only set a good example to others, but founded schools and encouraged his bishops and abbots to do likewise, that the clergy might have a respectable education and that the children of common freemen and even of the serfs might learn to read. All the books were Latin, for Charlemagne dared not favor the growth of a native German literature. The issue was clearly before his mind: Germanism meant idolatry, barbarism, disunion, and chaos; Romanism meant Christianity, civilization, and good order under a strong central government. Other German statesmen had chosen the latter; and Charlemagne in spite of his native sympathy could not hesitate to follow the same course. In like manner his attention to the building and ornamentation of churches encouraged architecture and the decorative arts. From these beginnings western Europe would doubtless at once have entered upon a new era of progress in the arts and sciences had his empire remained intact.

180. Dissolution of his Empire. — Under his weak sons and grandsons, however, dissolution set in. From the confusion and strife which filled the rest of the ninth century gradually emerged two weak kingdoms which corresponded roughly to modern France and Germany. For convenience we shall henceforth use these names. In the former, the Latin language, gradually changing to French, prevailed; in the latter, the German. Each had a king, who enjoyed little else but his title; for the real political power was now in the hands of the barons — that is, the dukes, counts, bishops, and abbots. The king in Germany had also the title of Emperor, and aspired to rule over Italy.



NORMAN (NORTHMAN) SHIP

Here, too, his pretences were vain, for that peninsula actually belonged to a multitude of independent little nobles, and even the papal office was sinking into weakness and contempt. At the same time bands of fierce Northmen from Scandinavia were invading France and desolating Britain, now England. There were as yet in western Europe no states in the modern sense of the word. Protection to life and property had to come from other sources.

Restored from miniatures of the tenth and eleventh centuries. Museum of Antiquities, Stockholm.

Topics for Reading

I. Charlemagne the Man. — Botsford, *Source-Book of Ancient History*, 579-81; Robinson, *Readings*, I. 126-8; Ogg, *Source-Book of Mediæval History*, 108-14; Davis, *Charlemagne*, see Index under "Charles the Great"; Mombert, *Charles the Great*, bk. iii. ch. vi.

II. Education in Charlemagne's Time. — Botsford, *Source-Book*, 581 f.; Robinson, *Readings*, I. 144-6; Davis, *Charlemagne*, 168 ff.; Rashdall, *Universities of Europe in the Middle Ages*, I. 26-30; Mombert, *Charles the Great*, bk. ii. ch. ix.

Review

1. Describe the transition from ancient to mediæval history. 2. Sketch the growth of the Frankish kingdom. Who were the "do-nothing" kings? Who was Charles Martel? 3. Explain the origin and character of Mohammedanism. Over what territory did it expand? Explain Koran; caliph; Islam. 4. Describe the conflict of religions in Spain; in France. For what is the battle of Poitiers noted? 5. What especial causes brought the Frankish king and the pope into close relations, and what was the outcome? Define States of the Church. 6. Describe the personal appearance of Charlemagne. What were his conquests? 7. How did he become emperor? 8. What was the Christian empire, and how nearly was it realized? 9. Explain count; duke. What were their functions? their personal ambitions? How did Charlemagne check them? 10. Describe his assemblies and councils. What was the position of a bishop? of an abbot? How did Charlemagne organize the clergy? 11. What was the condition of education in his time? How did he improve it? Why did he prefer the Latin language and literature? 12. Why did his empire fall in pieces after his death?

Additional Studies

1. When do the Middle Ages begin? Is it possible to set an exact date? 2. Explain the difference between Arians and Roman Catholics. 3. Is it right to call Mohammed an imposter? 4. What benefits did Islam bring to the people of Arabia? 5. Why were the Mohammedans so successful in war? 6. Why did not Charles Martel himself become king of the Franks? 7. What right had the emperor at Constantinople to territory in Italy? 8. Is there any reason why Charlemagne should not want to be crowned emperor by the pope? 9. Why was Charlemagne called "emperor of the Romans"? In what respects was his empire Roman? 10. Make a syllabus, or table, of the magistrates of the empire under Charlemagne, showing their relations to one another. 11. Why had education declined before Charlemagne? When did the decline begin? 12. Compare the decline of Charlemagne's empire with that of the old Roman empire. 13. Read Botsford, *Source-Book*, ch. xlv, and answer the questions at the close of the chapter. 14. Write a syllabus of this chapter like the one on p. 144.

CHAPTER XIV

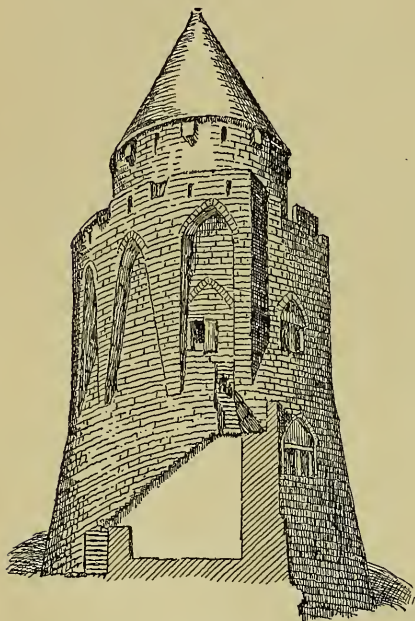
FEUDALISM

181. Growth of Feudalism. — One reason why the successors of Charlemagne failed to control the dukes and counts was the lack of good roads. The famous highways which the Romans had built through Italy and the West had not been repaired for ages; long stretches had become impassable. On the German side of the Rhine were no roads at all. Because of the difficulty of travelling, the king heard but slowly of the rebellions of his barons, and he could not easily send troops to check revolts. This lack of good roads prevented the various counties from combining and even from trading with one another. Another source of weakness was the want of money, which had continued from the late Roman empire (§ 147). Without money the king could not support the officials necessary for the good government of a large realm, or an army for the protection of his country from foreign enemies and from domestic strife and rebellion. The same lack of money nearly put a stop to trade.

Because of the weakness of the central government each baron had to protect and to govern his own district; and owing to the lack of commerce each duchy or county had to produce nearly all the food, clothing, furniture, tools, and weapons which it used. Each county and duchy became, therefore, for most purposes an independent state, cut off from the rest of the world and paying little attention to the king or emperor.

182. Fresh Attacks of Barbarians. — The task of protection grew extremely difficult for the border counts; for barbarians began to assail the countries of the West on nearly all sides, just as in ages past barbarians had attacked the old Roman empire.

In this period fierce sea-rovers from Scandinavia were burning and plundering along all the coasts and ravaging the country many miles inland (§ 192), while on the East the Slavs and Huns, and on the South the Mohammedans, continued their attacks.



A DONJON

The Donjon, English 'Keep,' was the strongest tower of the castle, usually isolated from the other buildings, and often containing the prison, hence the word dungeon. This is a restoration of the keep of the Chateau-Gaillard built by Richard the Lion-Hearted. From Viollet-le-Duc, 'Dictionnaire de l'architecture française.'

In these troublous times even the interior dukes and counts failed to give their people all the protection needed. Men who were thus left defenceless turned to any neighbor who seemed powerful enough to furnish aid. In this way any man with ability and taste for war and command, with sufficient wealth for building a castle, became the protector and governor of his neighborhood. The emperor, kings, dukes, and counts, as well as lesser lords had their castles. Over all the West these fortresses arose to protect the neighborhood from barbarous invaders, and just as often to make it independent of the king, duke, or count.

183. Lords, Tenants, and Serfs. — In return for protection the lord of the castle made certain demands on those whom he protected. In the first place he required all freeholders to surrender their lands to him and become his tenants. In

making this arrangement the lord was simply following a custom which had continued from the late Roman empire (§ 153). In the period of violence following Charlemagne the small proprietors gladly became tenants rather than lose both their property and their lives. Some lords, especially the dukes and the counts, had more land than their serfs could cultivate. The surplus therefore they parcelled out among their tenants. As explained above (§ 152), serfs were bound to the soil, and were bought and sold with it, whereas the tenants were freemen. In time the small proprietors wholly disappeared and only lords, tenants, and serfs remained. The churches and monasteries had received as gifts from kings and barons large tracts of land, which they now distributed among tenants. In this case the management of the land and the duty of protection fell upon the bishops and abbots. A grant to a tenant was called a benefice. The lord required all his tenants to take an oath of loyalty to himself. For this purpose he made use of the custom of commendation, which had grown up during the decline of the Roman empire (§ 153). Those who needed protection placed themselves under the care of a lord, swearing at the same time to be faithful to him. We have seen, too, that among the Germans before the invasions there was a similar custom (§ 155). As the subjects of Charlemagne and of his successors had long been used to the idea of loyalty to a strong leader, they readily took the oath of fidelity to any neighbor who was willing and able to protect their lives — that is, they became his vassals. This word accordingly applies to a class of free tenants who voluntarily entered into the obligations described in the following paragraph.

184. Obligations of Vassals; the Fief. — The vassals owed certain duties to their lord. They were obliged, if called on, to serve him in war a fixed number of days each year, usually not above forty. They had also to make contributions for the ransom of the lord or his eldest son when taken captive, for the knighting of his eldest son, and for the marriage of his eldest daughter. These contributions were called aids. When a vassal died, his son on inheriting the benefice had to make to

the lord a payment, termed relief, which often amounted to an entire year's income. There were many other minor obligations.

Originally the benefice and the commendation were totally distinct customs; but in time they became inseparably connected, so that the benefice was granted to those only who, on receiving it, were willing to commend themselves to the giver. The land granted, whether of great or small extent, was called a fief (Latin *feudum*). The process of granting it was called infeudation, and the ceremony was homage (from Latin *homo*, man). The receiver knelt with bent head before the giver, and



CHARLEMAGNE AS A FEUDAL LORD

A noble is kneeling before him and taking the oath of fidelity. From a miniature of the fourteenth century in the Library of the Arsenal, Paris.

placing his hands between those of the giver, promised to become his "man." The giver kissed the receiver, raised him up, and accepted his vow of fidelity. By this ceremony the two persons entered into relations of lord and vassal. The growth of the system was greatly aided by the custom of immunity. To win the favor of a vassal the king granted him immunity — freedom — from the visits of the royal officials either

for the collection of taxes or for the settlement of disputes at law on the vassal's estate. Every ambitious vassal, whether duke, count, bishop, or abbot, sought such an exemption, and often violently usurped it; for it made him an independent ruler over the estate which he held, and over his own vassals and serfs. It tended therefore to weaken the king and to break up the kingdom into a multitude of petty states.

Though at first vassals held their fiefs for as long only as the lord willed, they strove to keep them during life, and to hand them down to their children. The lords were unwilling that their lands should slip wholly from their hands, and for that

reason tried to prevent their property from remaining permanently in any one family. They were obliged in the end to yield; and before the close of the tenth century the fief had become hereditary.

185. The Lords become Vassals. — The lord, whether weak or powerful, could not hope to keep himself wholly independent. Near him were other lords, some of whom might be stronger than he. For the sake of peace and protection he was willing to give up to a greater lord his castle with all the land under his control, and receive it back as a fief. By this process all lords became vassals of other lords or of the king. Many great nobles, especially in France, long maintained their independence against the king. It was but slowly and with much fighting that he compelled them to do homage to him. Under the conditions of the time feudalism could not be avoided. As there was no money with which to support soldiers or to pay for other service, and as land was almost the only productive property, those who desired the service of others had to grant the use of land in exchange for it. By an extension of the same principle offices, tolls, and other privileges were made into fiefs and let out on feudal terms.



A KNIGHT

Mounted and in full armor. From Kleinpaul's 'Mittelalter.'

186. The Completed System; its Complexity and Confusion. — In time most of the land came to be held by feudal tenure and the government became thoroughly feudal. In theory the king owned all the land of the realm, and ruled over the tenants-in-chief — vassals who held their land directly of him, including

dukes, counts, bishops, abbots, and some simple knights. Each tenant-in-chief, above the simple knight, had his vassals who held their land of him and over whom he ruled. Thus there were several grades of lordship and vassalage, the lowest being that of the simple knights, who were themselves vassals but not lords. The lords and vassals devoted themselves to government and war, while the serfs, with a few common people who remained free, did all the manual work.

The feudal system here outlined was very intricate. A duke might be the vassal of another duke or count. The clerical lords (bishops and abbots) might be vassals or lords of the lay barons (dukes and counts); the same person might hold fiefs of several lords. The king might be a vassal of another king, of the pope, or even of one of his own subjects. The complexity and confusion of the system, added to the treacherous, self-seeking character of the nobles of every rank, caused endless wars. The vassals were continually fighting among themselves or rebelling against their lords, and no one had the power to enforce peace upon these faithless, turbulent, fighting nobles. Though in the centuries following Charlemagne it saved society from complete dissolution, feudalism was itself but a step removed from anarchy.

Topics for Reading

I. **Chivalry.** — Munro and Sellery, *Mediæval Civilization*, 240-7; Gautier, L., *Chivalry*, especially chs. v-xi.

II. **Ceremony of Homage.** — Robinson, *Readings*, I. 179-83; Ogg, *Source-Book*, 216-9.

III. **Life in the Castle.** — Lacroix, P., *Manners, Customs, and Dress during the Middle Ages*, etc., 56-104.

IV. **Food and Cookery.** — Lacroix, 105-77.

Review

1. What was the condition of the roads after Charlemagne? What was the relative amount of money in circulation? What effects had these two facts upon commerce? upon political conditions? 2. Describe the continued barbarian attacks. Why could not the king protect his people? Who gave protection, and in what way? 3. Explain lords; tenants; serfs; and their relation to one another. How did

freeholders become tenants? Define benefice; commendation. 4. What were vassals? What were their obligations to their lords? 5. By what ceremony did a person become a vassal? Explain fief; immunity. 6. How did lords become vassals? 7. Describe the completed feudal system. What were its defects? What service did it perform?

Additional Studies

1. Why did not the Romans of the late empire keep their roads in repair? 2. Who were the barons? Find the explanation in an earlier chapter. 3. What was the difference between a duke and a count (earlier ch.)? 4. When did the Mohammedans begin their attacks (earlier ch.)? 5. Explain the rise of serfdom in the late Roman empire (earlier ch.). 6. Explain the derivation of benefice. 7. What German custom was somewhat like "commendation?" Describe the former (earlier ch.). 8. What was the chief cause of feudalism? What were minor causes? 9. Give a precise definition of feudalism. 10. Can you find feudalism in any other period of history than the Middle Ages? For an answer to this question consult some work on ancient Egypt, for instance, or on Japan. 11. Write a syllabus of this chapter like that on p. 144.

CHAPTER XV

THE PAPACY AND THE NEW STATES

I. THE SUPREMACY OF THE POPE

187. **The Christian Church under Gregory VII (1073-1080).**
— In the confusion and violence of the Middle Ages, when civil rulers were unable to protect their subjects, the Christian Church alone was strong. It had declined in the period immediately following Charlemagne, but had recovered; and under Pope Gregory VII it became more powerful than it had ever been before. A practical man of affairs, devoid of personal ambition, Gregory pursued unerringly one aim — the supremacy of the pope over all other powers in Christian Europe. To this end he directed all the resources which his genius could discover in the conditions of the time. Circumstances were favorable to him. Feudalism had weakened the kings. He could count on the rebellious spirit of the barons, on the rivalry between the lay¹ and the spiritual lords, and on the active aid of the monks. The States of the Church (§ 173) were his and several Italian duchies supported him. In defining the powers of the papal office he issued a declaration containing the following provisions: —

The Roman Church was founded by God alone; it has never made a mistake, and never will to all eternity.

The Pope alone may depose bishops, reinstate them, and transfer them from one see to another.

He may depose emperors and absolve subjects from allegiance to unjust rulers.

¹ "Lay" in this sense is derived from a Greek word meaning "people"; persons property, and institutions not belonging to the clergy are thus distinguished.

No one dare judge him or condemn a person who appeals to his court.

No general council (for the management of Church business) may be called without his consent ; no one may annul his decrees, but he alone may annul the decrees of all.

188. Gregory's Ideal of a Christian Empire. — If these words could be made good, the pope would be absolute master of the clergy throughout Christendom ; they could neither be loyal to the king nor represent the wishes of their congregations, excepting in so far as they were permitted by the omnipotent master at Rome. Kings and emperors were to become his vassals. Christian Europe, formed into a great empire, would bow to one all-controlling will. Church councils were merely to give advice and to aid in legislation. The pope would be the supreme judge and the one source of law. In this magnificent scheme Gregory had in mind not the mere exaltation of the papacy, and certainly not his own personal greatness. He chiefly sought the improvement of mankind. Seeing the lawlessness that prevailed throughout all western Europe under the feudal system, the incessant warfare among the barons, the ignorance and brutality of kings — everywhere the triumph of might over right, he naturally concluded that nothing but an omnipotent papacy could remedy this anarchy and enforce justice, mercy, and peace.



THE POPE AS A FEUDAL LORD

Pope Clement IV granting the crown of the Two Sicilies to Charles of Anjou. The document in the pope's right hand is called a bull because the pope's seal (Lat. *bullā*) is attached to it. In his left hand is the key to heaven and hell. By accepting the kingdom Charles becomes a vassal of the Pope. From a fresco in the tower of Pernes (Vaucluse).

189. The Civil Rulers and the Clergy. — The emperor or king aimed to fill the high offices of the Church with men who would be faithful to him; for he needed their aid as ministers, counsellors, and magistrates. The clergy alone had sufficient knowledge and intelligence for these positions; and as the Church offices were not hereditary, the king in employing a



EMPEROR

Of the Holy Roman Empire, wearing the imperial robes and crown. From Henne am Rhyn, 'Kulturgeschichte des deutschen Volkes.'

priest was not setting up a dangerous rival. He needed the help of the clergy, too, in his effort to check the growing power of the lay barons. Furthermore, as he was generally poor, he desired a part of the Church revenues for the support of his government and the improvement of his country. He therefore insisted on appointing his friends to Church offices, and on investing them with the symbols of both spiritual and temporal power. The ceremony of granting these symbols is called investiture. It was lay investiture when the appointment was by any other than a Church official. The newly appointed officer swore allegiance to the king, and paid him a large share of the first year's income from his office. Far from looking upon these payments as bribes, the king felt that he was merely receiving a just share of the rich revenues of the Church.

190. Gregory's Conflict with the Civil Rulers. — Under the circumstances described in the last two paragraphs it was inevitable that the civil rulers and the pope should come into conflict. Through a council of the clergy Gregory issued a decree absolutely forbidding lay investiture. As the transfer of the allegiance of the Church officials from the king to the pope meant the ruin of every kingdom, the decree precipitated a life and death struggle between Church and State.

Gregory's quarrel was especially bitter with the king of Germany, who claimed the right to appoint and depose even the popes. It was an additional grievance to the pope that this German king, whenever possible, had himself crowned emperor of the "Holy Roman Empire." This empire was little more than an idea — that all Christendom should be united under one emperor. The German kings tried to realize at least a part of the idea by conquering Italy. This ambition brought him into still more unpleasant relations with the pope.

191. The Supremacy of the Church. — The conflict outlasted the life of Gregory; but in the end the empire became a mere name and Germany fell into hopeless disunion. For a time the popes realized almost to the full the ideal of absolute power created by Gregory VII.

It is difficult for us to appreciate the overwhelming power of the Church at this time. The institution was a strongly centralized monarchy, administered at the will of the pope by a well organized and highly efficient system of officials. It controlled not only kings and lords but every human being in western Christendom. Throughout life from birth to death every one depended upon a priest for the sacraments — baptism, confirmation, the Lord's Supper, marriage, and some others — which were esteemed essential to salvation. In case the Christian sinned, the clergyman prescribed the penance, such as fasting, prayer, or pilgrimage, which the sinner had to do before receiving pardon; and it was the priest alone who pronounced forgiveness. Those who refused to accept the orthodox faith and were therefore called heretics, were punished with torture and death. In those days a heretic was looked upon by all the orthodox with as much horror as that with which we now regard anarchists or perhaps even murderers.

The Holy Inquisition was a system of courts established for the detection and punishment of heresy. Thousands perished through this institution, and whole communities were massacred because their belief differed more or less from the orthodox standard. If a man refused to obey, the pope had a right to excommunicate him — that is, exclude him from the Church

and from salvation. No one dared associate with a person under such a ban or give him aid or shelter. All the terrors of earth and of the world beyond the grave were thus invoked to force obedience. For this severity we are not to blame the Church; it was the ignorance and the illiberality of men in general and the barbaric cruelty of their nature that made these things possible. By the means described above, however, the Church effectually accomplished the task of reducing to order the chaos into which western Europe had fallen; but the bondage it now imposed was to prove excessively irksome to England and France. Before considering this subject, however, it is necessary to review briefly the history of these two countries.

II. THE NORMANS IN ENGLAND

192. Early Movements of the Northmen. — While Germany was falling to political ruin (§ 191), England and France were becoming strong states. But for a long time after the breaking up of Charlemagne's empire, these two countries had fared badly. Hordes of Northmen poured forth from Scandinavia in every direction, to explore, to plunder, to plant colonies, and to conquer. Some of them crossed the Baltic sea and founded on the east coast a kingdom which in time was to expand into the Russian empire; others visited Iceland, Greenland, and the shores of North America; others ravaged the coastlands of western Europe and of the Mediterranean sea.

193. The Northmen in England and in France. — The petty kingdoms of Angles and Saxons in Britain (§ 157) had not yet been united in one state — Anglia, England — when the Northmen began to assail that island, where they were known as Danes; and after two centuries of pillaging, burning, and murdering they conquered it. For about a quarter of a century (1016–1042) England was ruled by the king of Scandinavia.

Meantime a horde from the same country under the lead of Rolfe invaded France and secured from the king the grant of a large district on the lower Seine (911). Here the followers of Rolfe settled, and in time adopted the language and the cus-

toms of their neighbors. These settlers came to be called Normans (Northmen), and their country Normandy. It was a duchy governed by duke Rolfe and his descendants. The duke of Normandy acquired the lordship over the duke of Brittany, another Frankish country, and became in fact a powerful vassal of the Frankish king. The greatest lord, however, was the duke of Francia, which contained the populous cities of Paris and Orleans. In 987 Hugh Cap-et', duke of Francia and count of these two cities, was elected king of the Gauls, Normans, Bretons, and various other peoples who occupied France. As kings he and his early descendants had little influence and no real power (§ 181), and even as dukes they were for many years unable to control the lesser lords of Francia.

194. The Norman Conquest of England (1066). — The barons of France, heedless of the king, waged wars at their pleasure. On his own responsibility William, duke of Normandy, conquered England. Feudalism had made little progress in that country; and William introduced it only so far as he thought necessary for securing his own control. He rewarded with English fiefs the Norman lords who had aided him in the conquest. They built castles on these estates and helped keep down rebellion. But William required all landowners to swear allegiance to himself, that in time of insurrection they might feel bound to support him rather than their feudal lords. Retaining direct command of all the men fit for military duty, English as well as Norman, he used the natives as a check upon the power of his great Norman barons. A stern, exacting master, he aimed to be just. His strong, firm government enforced the laws and preserved peace, so that throughout the kingdom property and life were safe.

The Norman conquest cut England loose from Scandinavia and connected her closely with the more progressive countries of southern Europe. The Normans who came with William to conquer and rule England, or who afterward followed to trade or manufacture, or to build dwellings or churches, brought new ideas and new energy. For more than a hundred years the two races existed side by side, the conquerors enjoying

political, social, and economic advantages over the conquered. Gradually, however, daily contact, intermarriage, and common interests united the two races and the two languages to such an extent that the greatest nobles were proud to call themselves Englishmen.

195. Compurgation and Ordeals. — From before the Norman conquest England had been divided into shires, corresponding to our counties, each of which comprised several "hundreds," somewhat like our townships. Each shire and hundred had its court for the trial of cases at law. Down to the reign of Henry II (1154-1189) the English had kept the rude ideas and customs of law which they had inherited from their German forefathers. A person accused of a crime was sometimes tried by the method known as compurgation. He was required to swear to his own innocence and to bring in addition a number of persons, generally his friends and neighbors, to swear that the oath he had taken was true. They were called compurgators with the idea that they joined in purifying him from the accusation. They were not witnesses, and no real evidence was required. The court itself fixed the number of compurgators and other conditions of the trial. Another method of establishing one's innocence was by ordeal. In one form of ordeal the accused was required to carry to a certain distance a piece of redhot iron. His hand was then bound up, and after three days the covering was removed. If meantime the injury had healed, it was a proof of innocence. In another form the accused was thrown into water. In this case the rising of the body to the surface indicated guilt, whereas sinking was a proof of innocence. In place of compurgation or the ordeal the Normans who came to England preferred trial by battle. The accuser and accused, or champions selected by them, fought, and the victor was deemed innocent. These methods were used not only in crimes but also in disputes about property. The underlying principle was an appeal to God to protect the innocent.

196. Beginning of the Jury System. — Henry II introduced great changes in the judicial system. He had his own court which

not only tried cases affecting himself and the state, but also strove to take upon itself much of the business of the shire and hundred courts. Any freeman whose title to his land was disputed could apply for protection to the king's court. Thereupon the royal judges ordered the summoning of twelve persons, usually neighbors of the contestants and of knightly rank, to inquire into the matter and to declare under oath which of the two parties had the better right to the disputed property. Their decision was called a verdict — *ve're dic'tum*, "truthfully stated." It is to be noted that they were at one and the same time witnesses and jurors. Much later, when the witnesses were differentiated from the jurors, the system took the form with which we in America are familiar. The institution here described is the so-called petit (petty, small) jury. At first it settled disputes about land, afterward about any kind of property.

In like manner when the king's judges came into a shire to hold court, they summoned twelve men from each hundred in the county and four men from each manor, to declare under oath who in their locality were guilty of crime. This is the origin of the grand jury. Assuming that a person thus indicted was probably guilty, the judges compelled him to undergo an ordeal; and even if he came out safe, and they were not wholly satisfied, they ordered him to abjure the realm — that is, to swear to leave England within a specified time, never to return. After many years the petit jury was substituted for the ordeal in the decision of criminal cases, as was already the usage in suits about property. The present jury system, which began in this way, has long been regarded by English-speaking peoples as necessary to the protection of their liberty.

197. Church Courts. — There were Church courts, too, made up of priests only, established by William the Conqueror for the trial of clerks (clergymen). As they alone were educated, an accused person by merely showing that he could read and write could claim the privilege of trial before a Church court. It could punish by imposing a penance or fine, by ejection from the clergy, by imprisonment, but not by death. Through

these courts as well as through the right of excommunication (§ 191) and of appeal to the pope, the clergy aimed to make the Church independent of the king, who on the other hand strove to keep all his people obedient to himself. In a hard, bitter struggle Henry subjected the Church courts to those of the king and made his own consent necessary to an excommunication or an appeal to the pope. In his effort to become the all-powerful ruler of Christendom (§§ 187-91), the latter found an obstacle in the English king.

198. Progress of Government in England. — Though the government which William established was an absolute monarchy, the people gradually gained political rights at the expense of the king. It was not long before many towns acquired charters, which protected them from unjust taxes and allowed them self-government in local affairs. King John (1199-1216) was so cruel and tyrannical that the barons rose against him, and compelled him to sign the Great Charter (Magna Carta), in which he agreed to levy no taxes without the consent of the nobles, to imprison or put to death no one without a trial, and to allow the Church its privileges — in brief to rule justly and to respect the rights of nobles and clergy. These classes compelled succeeding kings to sign the Charter; and although intended for their benefit, it came to be thought of as a foundation of the liberties of all. Heretofore the Great Council, made up of tenants-in-chief (§ 186), had occasionally convened merely to do honor to the king; but under John it acquired a real function, as has just been stated, and thereafter it began to take more part in the government. Soon it came to be called Parliament. In 1265 for the first time not only the lords and bishops were invited to parliament, but also two simple knights from each shire and two burghers from each important town. In this way all owners of property gained representation. In time the simple knights joined with the burghers to form the House of Commons, while the lords and bishops united in the House of Lords.

199. Relations between England and France. — For a long time a source of weakness to both England and France lay

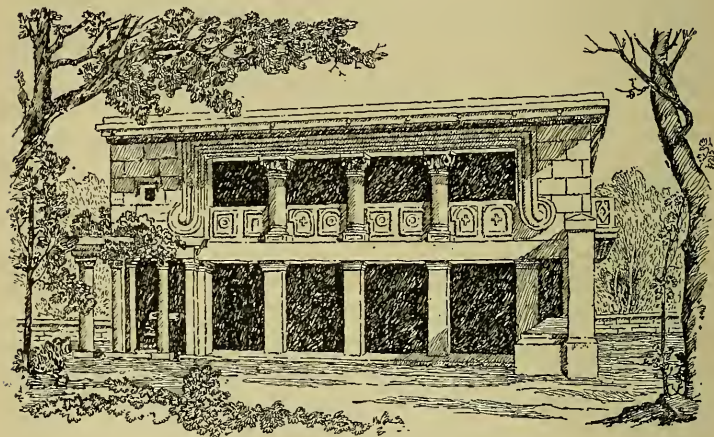
in the fact that the English king had extensive possessions in France and was continually striving for more. Henry II acquired by inheritance and marriage about half the French territory. It is true that for these possessions he had to do homage to the king of the country, but this ceremony did not lessen his independence. The French kings, who were slowly gaining power at the expense of the barons, resisted English aggression, with the result that both sides wasted wealth and energy in fighting one another. Meanwhile England conquered Wales, but found it far more difficult to subdue Scotland because the latter received support from across the channel. Thus the enmity between the two countries became continually more bitter.

III. THE CRUSADES

200. **The Eastern or Byzantine Empire.** — Meanwhile all western Europe was affected by the Crusades, which must now be described.

While the people of the West were devoting most of their energy to the petty wars of kings and barons, neglecting the sciences and arts, without comfort or refinement, still half-submerged in barbarism, the Roman empire continued in the East. It is known to history as the By-zan'tine (or Byz'an-tine) empire from the earlier name of Constantinople, its capital (§ 125). It had a strong central government, able to maintain order and to assure the inhabitants a considerable degree of happiness. Here the Græco-Roman civilization continued with far less change than in the West. The fields were well cultivated, the homes were comfortable, and industries flourished. The ancient Greek and Roman classics were studied in good schools. The capital was the largest and wealthiest city in Europe. The contrast was great between the civilization of the East and the barbarism of the West. It is true that the emperors found it difficult to protect their frontiers from the attacks of enemies. Often they were obliged to allow foreign peoples to settle in the empire, but this was a gain in strength. Territory seized by enemies they could not always recover.

201. **The Civilization of the Saracens.** — Beyond the Byzantine empire was the country of the Sar'a-cens (Mohammedans), which extended from the Tigris river through northern Africa and through Spain to the Pyrenees (§ 171 f.). The Moors, as the Mohammedans of Spain were called, had formed a state of their own, known as the Caliphate of Cor'do-va. Throughout their entire country the Saracens built great cities, some of which like Cordova contained more than half a million people,



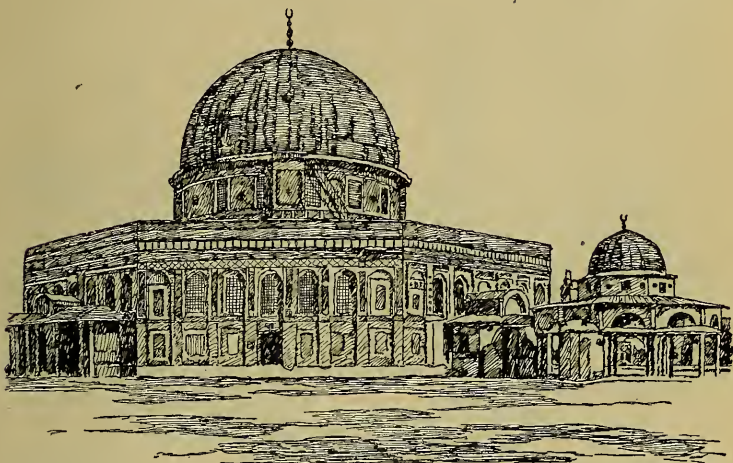
A BYZANTINE HOUSE

Country dwelling of a wealthy family, patterned after a Roman house. It has an ample, two-storied porch in front, and on the end an overhanging balcony. From Ammann, *'Histoire de l'habitation humaine.'*

and which were beautified with splendid mosques and palaces. Their architecture is noted for its domes, graceful minarets, and beautiful arabesque ornamentation. In the universities of Cordova, Cairo, and Bagdad, learned teachers gave instruction in literature, philosophy, astronomy, algebra, geometry, and physics to thousands of students at a time when, in Roman Catholic Europe, priests alone could read and write. The elements of their knowledge the Saracens had derived from the Greeks, and had added many discoveries and inventions of their

own. Their manufactures were far finer and more varied than could be found in Christendom, and they traded with the whole known world. The excellence of their government contrasted strongly with the feudal anarchy of the Christians.

202. **The Turks in Possession of the Holy Land.** — In the eleventh century a great horde of Turks from the country north of China, pouring into western Asia Minor, wrested these countries from the Saracens and the emperor at Constantinople.

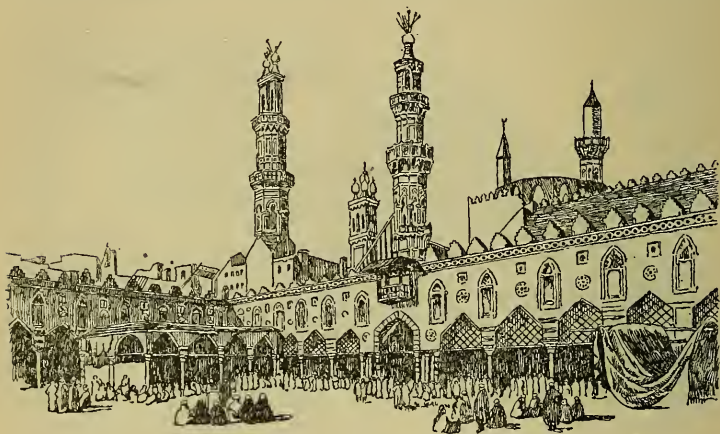


THE MOSQUE OF OMAR

Jerusalem. So named after its supposed founder. Built 691 on the foundation of the ancient Hebrew temple. Present condition. From a photograph.

Jerusalem and the neighboring sepulchre of Christ fell into the hands of the barbarians. These places were constantly visited by pilgrims from every part of Christendom, who looked upon such journeys as an aid to salvation. The Saracens had protected the pilgrims; but the Turks, though converted to Mohammedanism, treated them most brutally. The Eastern emperor, Alexius I (1081-1118), wishing in reality to regain his lost provinces, appealed to the pope for help in an effort to win back the Holy Land.

203. **Motives Leading to the Crusades.** — Urban II, pope at this time, welcomed the request. Such an undertaking, headed by himself, would be an act of piety. At the same time it would, if successful, extend the limits of Christ's kingdom, increase the prestige of the pope, and possibly recover for him the supremacy over the Eastern Church. The movement, set in motion at the council of Clermont, France, in 1095, lasted



A MOHAMMEDAN SCHOOL AT CAIRO

Known as the Mosque of El-Azhar, built in the tenth century for religious and educational purposes. Even now instruction is here given to 9,000 students drawn from all nationalities of the Moslem world. From a sketch, reproduced in 'Album historique.'

about two centuries. The various expeditions to the East are called Crusades from the circumstance that those who took part wore a cross. Many went from motives of piety, many from a desire to escape punishment for crimes. There was, too, the love of adventure which characterized the period we are now studying. Merchants took part in order to reap worldly profit in addition to their spiritual rewards. For the higher classes it was an especial motive that the feudal system, now becoming more orderly, began somewhat to cramp the freedom of

the individual. Chafing under the slightest restriction of their liberty, the knights rejoiced at this opportunity to break loose from all control, and to enter this new field which promised free scope to their personal ability. The few great nobles who acted as leaders dreamed of winning kingdoms for themselves.

204. Character of the Movement. — Thousands, not only of unarmed men but even of women and children, were soon on their way eastward, all hoping that they would be miraculously fed and protected, and that God would deliver the enemy into their hands. They all perished from hunger, fatigue, and sickness, or were butchered by the people through whose country they passed. Voluntary bands of knights under their respective leaders reached the Holy Land, conquered it, and divided it among themselves. Historians enumerate six great crusades within the two centuries above mentioned; but there were many minor expeditions, and there were every year great numbers of pilgrims travelling eastward toward the Holy Sepulchre, many of whom perished on the way. The later expeditions were devoted to other conquests in the East. One of them temporarily overthrew the Eastern empire and another assailed Egypt. Finally the Christians had to abandon the Holy Land, and the people of western Europe directed their attention to other matters.



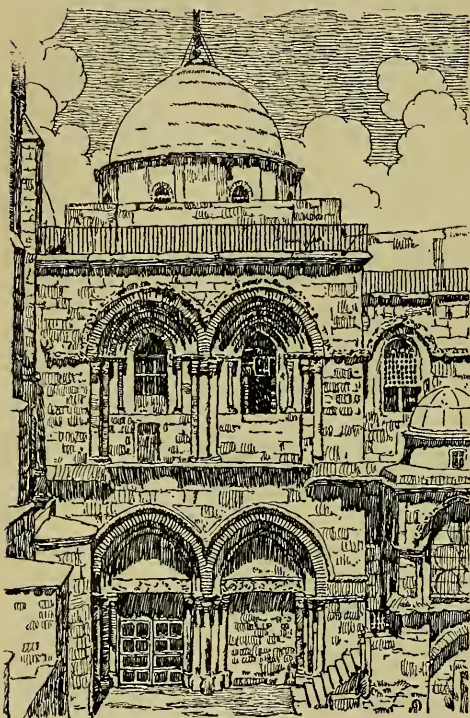
CRUSADERS MARCHING
From 'Album historique.'

205. Religious and Political Effects. — The Crusades affected Christendom in ways of which the promoters of the movement had never dreamed. The pope had hoped to reunite the East with the West; but the hostility which immediately sprang up between the crusaders and the emperor widened the schism. Instead of bringing the states into more complete subjection to the papacy, the movement created in them a more independent spirit. It opened an outlet for the warlike energy of the nobles, who after wasting their resources in these expeditions

were less able to resist their kings. The latter were therefore at the close of the movement in a better position to put down feudalism and to build up centralized states of the modern kind.

206. Civilizing Effects. — There were other equally important

effects. Down to this time the Westerners, as has often been noticed, were ignorant and barbarous. They could not feel their condition to be wretched, for they had little communication with the rest of the world and were unaware of anything better. The experience of travel broadened their minds. In the East they saw with astonishment Greeks and Arabs living a life far above theirs in comfort and refinement. Compelled by their situation in the Holy Land to deal with the Mohammedans, the crusaders



CHURCH OF THE HOLY SEPULCHRE

Built at Jerusalem in the twelfth century, on the spot supposed to have been occupied by the tomb of Christ.

learned to respect and admire them as men of real worth in spite of the fact that they were not Christians. Those who returned home brought with them stimulating ideas and more open, liberal minds. Growing discontented with their inferior

condition, they began to strive toward a higher standard of life.

207. Economic Effects ; Literature. — The various nationalities of Europe had mingled in friendship on these journeys. Hence they were now more ready to shake off their exclusiveness and to enter into commercial relations with one another as well as with the East. In fact, Mediterranean trade had become necessary in order to furnish the crusaders with food, and it continued after this need had passed away. For the purpose of supporting expeditions and of carrying on this commerce, barter was insufficient ; money had to be coined in far larger quantities than had formerly been needed. In connection with this revival of coinage, banking, too, was revived, which further stimulated useful enterprise by making it possible to borrow large sums of money.

Meanwhile the adventures attending these journeys were finding a place in a new literature ; and the zeal for exploration continued to grow till it brought about the discovery and settlement of America. We should not be right in ascribing to the crusades alone all these improvements in Western life. Many causes were combining to bring them about, but they were helped and hastened by these expeditions. The period of the crusades was one of transition, for the improvements just mentioned as resulting in part from them were precisely those which were transforming mediæval into modern life.

IV. FRANCE

208. The Strengthening of Monarchy in France. — We are now in a position to understand how it was that France, which was more affected by the crusades than any other western nation, began about 1300 to take on the character of a modern state. The Capets (§ 193) were still handing down the royal authority without interruption from father to son. Fortunately in nearly every case the heir was at his accession a mature man, ready to take personal charge of the government, and most of the kings of this long dynasty were men of ability.

The family favored the Church, and in return received the support of the clergy. There was the same good understanding between the king and the free towns. For these reasons the Capets succeeded in gradually gathering up all the fiefs of the kingdom into their own hands, in limiting the possessions of the English king, and in thus uniting France in one great state.

209. Philip the Fair. — This process began before the crusades, and continued without interruption throughout that period. It was nearly completed by Philip the Fair (Philip IV, 1285-1314). He and other rulers of that time were greatly aided by the new education fostered at the universities (§ 223).



MEDIEVAL COINERS

One man is striking coins; the other is testing them by weight. From 'Album historique.'

In some of these institutions the study of Roman law had been revived, and was carried on with great zeal. The advantage which it offered to rulers of the age of Philip lay in the fact that it upheld the absolute power of the sovereign. Philip, as well as other kings of his time, no longer chose his ministers from the clergy, but from the rising class of scholars versed in Roman law, who devoted the whole force of their knowledge to freeing their sovereign from both feudal and papal restrictions.

The king's vassals still rendered military service for a fixed number of days each year. As it was impossible to conduct a long campaign with such troops or to keep them thoroughly under control, Philip introduced the custom of requiring the vassals to pay money in place of military duty. With this money he could hire soldiers who would serve him as long as they were needed and at any season of the year, and who were far more obedient to his commands than the feudal lords had been. His ministers and officials, too, required salaries; and he was determined further upon improving roads, erecting cathedrals, palaces, government offices, and other public works. But money payments from his vassals, together with the old feudal dues and the income from the king's domain, were not

enough to support a large army and to pay the many civil officers of the government. Philip therefore levied duties on merchandise, taxes on incomes, and occasionally on personal property.

210. He and Edward I of England Conflict with the Pope. — A large part of the wealth of the kingdom belonged to churches and monasteries; but when the king wished to tax these institutions, the clergy refused on the ground that such possessions had been devoted to God, and were therefore free from the control of kings and princes. Boniface VIII, an ambitious, strong-willed pope who lived at this time, issued a bull (decree) forbidding the clergy to pay taxes to the king and threatening with excommunication any king or prince who collected such taxes. The decree affected England as well; for Edward I, king of that country (1272-1307), was likewise taxing Church property. Edward answered the papal bull by forbidding the clergy the protection of the law till they should be willing to pay their taxes, while Philip met the difficulty by prohibiting the exportation of gold or silver from his kingdom, thus depriving Boniface of a great part of his revenues. For a time these measures inclined the pope to a more moderate policy.

211. The Estates General. — Recovering courage, Boniface in another bull asserted his temporal as well as spiritual supremacy, and threatened to depose Philip for having imprisoned a papal legate. Desiring the support of the whole nation in his new conflict with the pope, Philip summoned a council of his people. This gathering was a development from the primitive German assembly of freemen (§§ 155, 178). The commons had ceased attending, so that the assembly had come to be a "Great Council" of influential barons — bishops, abbots, dukes, and counts. The clergy formed the "first estate" of the realm, the nobility the "second estate." The townsmen, who were merchants and artisans and who belonged to the "third estate," had as yet no representatives in the council. Wishing the support of this wealthy, industrious class, Philip required the towns to send deputies to the session of the year 1302. A council made up of the three estates was called the

Estates General. The assembly of 1302 heartily supported the king against the pope. Other meetings which he afterward called were equally loyal. Far from any thought of maintaining their rights or of winning new privileges for their constituents, the delegates from the towns bowed submissively to the royal will. For this reason the estates general formed no check on the growing power of the king.

Political Progress of Europe, 814-1300

- I. Decline of the Empire after Charlemagne: (1) growth of feudalism (§ 181 f.); (2) fresh invasions (§§ 180, 182 f.).
- II. The Frankish kingdom; the duchy of Normandy.
- III. Norman conquest of England: (1) William the Conqueror's organization; modified feudalism; (2) effects of conquest: relations of Britain with southern Europe; amalgamation of races; Englishmen.
- IV. Government of England: (1) compurgation and ordeals; (2) the courts: (a) curia regis, (b) juries, (c) church courts; (3) restrictions on the king's power: (a) the Magna Carta, (b) the Great Council — Parliament.
- V. Relations between England and France.
- VI. The Crusades: (1) The Byzantine empire contrasted with western Europe; enemies and invaders; (2) the Saracens: area and civilization; (3) Turkish conquest of the Holy Land; effect on Christian pilgrims; (4) motives to the Crusades; character of the movement; (5) effects of the Crusades: religious, political, economic, and cultural.
- VII. Progress of France: (1) effects of the Crusades; strengthening of the monarchy; (2) Philip the Fair: new class of ministers; paid soldiers; public improvements; increased need of money; (3) Taxation of church property; conflict with the pope (*cf.* Edward I of England); (4) the Estates General.

Topics for Reading

I. **The Crusades.** — Robinson, *Readings*, I. 312-43; Ogg, *Source-Book*, 284-96; Munro and Sellery, *Mediæval Civilization*, 248-56; Gibbon, *Decline and Fall of the Roman Empire*, chs. lviii, lix.

II. **William the Conqueror.** — Robinson, *Readings*, I. 224-31; Lee, *Source-Book of English History*, 111-22; Cheyney, *Short History of England*, 88-113; Green, *Short History of the English People*, 74-87.

Review

With the syllabus before you, comment on each topic in order.

Additional Studies

1. Why was there little or no learning outside the clergy? 2. From what classes of persons did the Church draw its officers (§ 163)? 3. What were the States of the Church (§ 173)? 4. Did the pope have more or less power in the time of Gregory VII than in the time of Charlemagne? 5. In the conflict between Gregory VII and the civil rulers what could be said in justification of the pope and of the civil rulers respectively? 6. When and how did Germany fall into political ruin? 7. Why was the early history of France and England different from that of Germany? 8. How did the feudalism of England under William I differ from that of France and Germany (ch. xiv)? 9. Who were the barons (§ 181)? 10. Who were tenants-in-chief (ch. xiv)? 11. Why did the eastern half of the Roman empire continue long after the western half had been dissolved (§ 159)? 12. Why were the Saracens more advanced in civilization than the Christians of western Europe? 13. Why had the churches of the East and the West fallen apart (§ 167)?

CHAPTER XVI

LIFE IN COUNTRY AND TOWN

I. THE MANOR

212. The World in Semi-Barbarism. — The Roman empire at the height of its prosperity was filled with wealthy cities, whose people earned a good living by manufacturing and trade (§ 126). But during the decline these activities came nearly

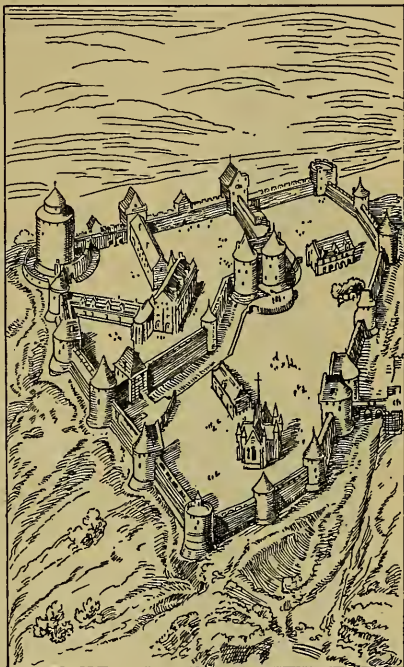


MEDIEVAL COOKS

to an end through the ruin of roads and bridges, the failure of the government to protect traders and their merchandise from robbers and invading enemies, the scarcity of money, and the decay of mechanical and artistic skill. Under these circumstances each country estate had to manufacture the tools and cloths needed by its occupants. People deserted the cities because they could no longer find a livelihood there. All these conditions were made worse by the coming in and settlement of the Germans, the most of whom were satisfied with the coarsest food, clothing, dwellings, and furniture. Hunting and tilling the soil became once more the chief means of subsistence. In brief the inhabitants of western Europe relapsed into a rude, semi-barbarous condition similar to that from which the Romans had emerged more than five centuries B.C. and the Greeks in far earlier time.

213. The Castle. — In this period country life centred about the castle, in which the lord resided. Early in the period

it was wooden, and therefore easily burned by enemies; but in the twelfth and thirteenth centuries most castles were built of stone, many of them so solidly that they are still standing. To make his castle more defensible the lord generally placed it on a high steep hill or mountain, but sometimes on an island or in a marsh. Round it was a yard enclosed by a huge stone wall strengthened at intervals by turrets. In many cases the wall was made more difficult of approach by surrounding it with a deep ditch — moat — filled with water. The moat was especially useful in preventing the battering engines of enemies from approaching the walls. The builder left in the enclosing wall a single narrow gate flanked by strong towers. At that point the moat was crossed by a bridge which could be drawn up in time of danger, and the gate — portcullis — on the other hand, was opened by drawing up and quickly closed by dropping. Portcullis and drawbridge did not exist in the earliest castles but were relatively late improvements. The gate was approached on the outside by a narrow, steep path, which gave the defenders a great advantage over an attacking enemy. Within the yard in outer buildings the lord kept his horses



A CASTLE

Showing the moat, drawbridge, wall and towers, interior buildings, and to our left the donjon or keep. Restoration of the chateau de la Roche-Pont, France.

and other necessary domestic animals. He aimed also to have always on hand a large stock of provisions to enable him to endure a siege. The water supply was provided for by cisterns and wells.

214. **Life of the Nobles.** — The castle was almost as barely furnished and as gloomy as a prison. The lord and his family lacked the comforts enjoyed by the poorest workman of to-day. In time, as their tastes improved and their wealth increased, they were able to buy better clothes and furnishings; but at its best their life was the opposite of luxurious. The lord spent much of his time in managing his estate — manor — and in dispensing justice to its occupants; for he was not only proprietor of the manor but also magistrate, often practically sovereign, over all who lived on it. Hunting afforded him his chief recreation and at the same time supplied the family with meat. Vast tracts of land once cultivated were covered with forests, the home not only of the hare and deer but of savage beasts.



A NOBLE

Twelfth century. He wears a long tunic with low broad collar, a mantle, bracelet, and pointed shoes. His clothing is of fine material. From a MS. in the Library of Tours.

The nobles despised books, thinking them fit only for monks. Their education was a training in court etiquette and in the use of arms. The king or great lord kept at his court the sons of his vassals, who were there instructed in the elements of manliness as it was then regarded. As a page the boy waited on the ladies and as a squire the youth served a knight to whom he was attached. In this way he learned politeness while he was training himself in the practice of arms, riding, and other manly arts. Only by performing some valorous deed could he gain the right to knighthood. This honor was conferred by his lord or under some circumstances by a common knight or even by a lady.

The essential act was a blow on the neck with a sword, accompanied with some such declaration as, "I dub thee knight in the name of the Father, Son, and Holy Ghost. Be faithful, bold, and fortunate." There were other ceremonies more or less elaborate. The knight swore to protect the weak, succor the needy, and defend Christianity, to be truthful, loyal to his suzerain (lord) and faithful to the lady of his choice.

215. Chivalry and Minstrelsy; Noble Women. — The spirit and etiquette of knightly life are termed chivalry. In reality some knights were violent, brutal oppressors of the helpless, devoid of respect for women and faithless to every obligation. Nevertheless the high ideal placed before them was an influence for good, and doubtless many lived up to the standard. Their deeds and loves furnished subjects for many a poetic tale. In southern France the composers of such poems were the troubadours, in Germany the minnesingers. They were among the first to use the modern languages for literary purposes. Minstrels travelled from court to court earning their living by singing these songs to the accompaniment of the lute or other musical instrument. The lords and ladies took pleasure in listening, for amusements were few. Sometimes they played chess, or danced, or watched the mimic battles of knights on horseback. A contest between two was a joust, between whole companies a tournament. But nothing could so interest a lord as an actual war. He was fighting most of the time either against his suzerain, or against a fellow lord, or to put down undutiful vassals. Such struggles destroyed many lives and a vast amount of property.

The education of the women of the castle and court was domestic. Among their household duties were sewing, spinning, and

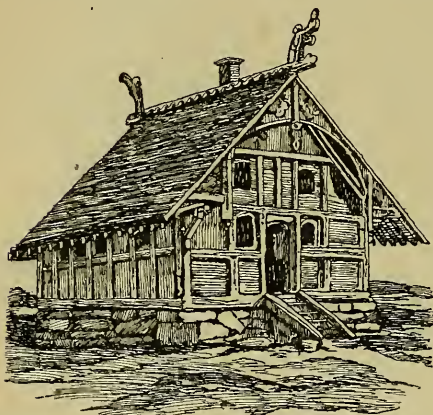


STROLLING MUSICIANS

Encouraged by the hope of refreshments. Thirteenth century. From a MS. in the National Library, Paris.

weaving, as they found it necessary to make most of the clothing for themselves and their families, as well as to superintend the similar work of the peasant women on the manor. They spent much time in embroidering tapestries for the decoration of the walls of their homes. They were by no means weaklings, but often hunted on horseback with the men or even helped them defend the castle when attacked.

In some localities, particularly in England, the lesser lords found it possible to live in unfortified dwellings. Such abodes



A MANOR HOUSE

Normandy, thirteenth century. From Viollet-le-Duc, 'Dictionnaire de l'architecture française.'

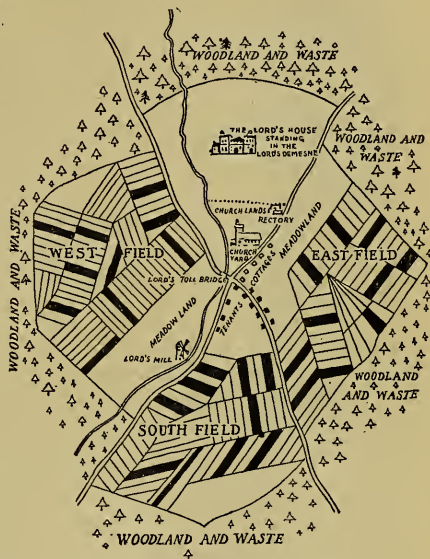
were manor-houses. Life in the manor-house, though less military than in the castle, was in other respects the same; and there was no essential difference in the management of the estate.

216. The Estate and the Peasants.—

Around the lord's dwelling lay his demesne, or private land, which he kept under his immediate control. Adjoining it was the church land, on which stood the

chapel, with its burial ground, and the dwelling of the priest or rector, surrounded by his garden and orchard. Near the church was the village, a group of little huts, occupied by the peasants and their cows, pigs, and fowls. Although most of the villagers were serfs, there were a few freemen and on some manors, slaves. In law, if not in fact, a freeman might come and go as he chose, whereas a serf was bound to the soil, and a slave was wholly dependent upon his master. All the villagers had to appear before the lord's court of justice when summoned, and submit to his decisions concerning themselves.

In the village were the bakery, the mill, and the smithy. In their homes and smithy the peasants made their furniture, cloth and tools, so that they had to buy nothing but a few raw materials, such as iron. The arable land of every well-regulated manor was divided into three fields of several hundred acres each. In a given year the East field, we may say, was planted to wheat, the South field to oats, rye, and barley, and the West field lay fallow, producing nothing but grass. Then in the following year the West field would be planted to wheat, the East field to the coarser grains, while the South field would lie fallow. The arrangement here described is called the three-field system. It was found by centuries of experience that the soil remains more productive when planted thus, in rotation, to different kinds of crops, and needs, when not systematically fertilized, one year of idleness out of every three for recuperation.



THE THREE-FIELD SYSTEM

Black strips belong to demesne.

The arable land was divided into long narrow strips, each containing about an acre, or on some estates half that amount. Year by year they were apportioned by lot among the villagers, in order to secure the utmost fairness in the division of the soil. Every peasant had a right to perhaps ten strips in each field. Altogether he might have the use of from fifteen to thirty acres; but though industrious, he worked ignorantly and produced small, poor crops. He was at the mercy of his lord, who often

exacted of him far more than was reasonable or just. But regularly the peasant handed over to the lord fixed amounts of produce, as poultry, eggs, wheat, and oats, and labored a definite number of days on the lord's demesne. At least half of the serf's time was given in this way to his master. He was obliged further to give the priest a portion of all his produce that his pastor might be supported and that something might be sent to the Holy Father at Rome.

217. The Stability of Serfdom. — From what has been said above it is clear that the villagers were heavily burdened. The endless round of toil was rarely interrupted by a holiday. The coarser foods were theirs, while the delicacies went to the lord and his family. Before the invention of printing they owned no books and were unable to read or write. In their hard existence they had little time or inclination to think. While grumbling at their miseries, they made no effort to rise above this condition; in fact there was no ground for hope. Under the existing system of landholding it would have been impossible for an individual to introduce better methods of farming. As there was almost no money in circulation, he could save nothing, however thrifty his disposition may have been. If there was a slight opportunity for a gradual advancement of the class, it was taken from them by the numerous wars, famines, and plagues. Through all these hardships the peasant suffered far more than his master. If an invading army ravaged his field, or drought and storm destroyed his crop, he had nothing laid up in store to tide him over the evil day; and if disease assailed his family, he could not procure medical aid. From his miseries there was no escape but death. It is not strange then that in western Europe serfdom continued through many centuries, and that its end finally came through circumstances over which the villagers had no control.

II. THE MONASTERIES AND UNIVERSITIES

218. The Economic Value of the Monastery. — Far more intelligent and therefore more effective was the labor of the

monks in the fields of their monastery (§ 166). Often the estate was originally a forest or waste tract granted by a king or baron and converted into a productive farm. Thus the institution was the chief agent in reclaiming for agriculture the vast forests and waste lands of western Europe. The monastic estate served as a model farm for the surrounding country; the buildings were large, substantial, well adapted to their purpose, and in many cases beautiful. Developing considerable manufacturing and trade, these communities were second only to the towns as a factor in the economic progress which helped greatly to bring about the change from mediæval to modern life.

219. New Orders of Monks; the Friars. — When the Benedictine monks (§ 166) became idle through laxity of discipline, new orders were from time to time instituted, to lay fresh emphasis on labor and on strictness of life. To counteract the growing wealth and luxury of the clergy and to restore the Christian religion to its early simplicity and purity, St. Francis (born about 1180) founded an order of begging monks — the Franciscan friars (Latin *fratres*, “brothers”). The Dominican friars

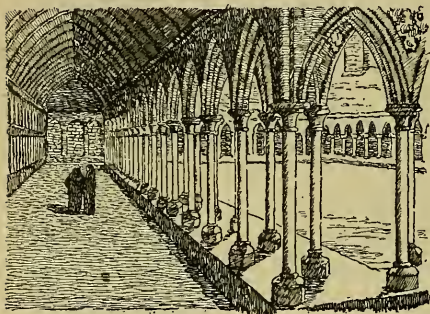


A DOMINICAN FRIAR

The monastic orders are distinguished mainly by color of uniform. The Dominican wears a short black cape over a white robe. From Helyot, ‘*Histoire des ordres monastiques*.’

were a similar order established about the same time. The two orders differed from others in having each a General whom all members were bound to obey. Whereas the monks usually remained at their monasteries engaged in the saving of their own souls, the friars went out into the world to relieve suffering and to preach the gospel. Their orders, too, founded many monasteries and became wealthy. Monks and friars were the *regular* clergy, whereas the parish priests were *secular*.

220. **Monasteries as Centres of Learning.** — Another function of the monks was education. Every monastery, as well as every bishopric, was expected to have a school, the sole object of which was to give the instruction in religion and theology necessary for the clergyman. Almost from the beginning the Christians had opposed the study of the Greek and Latin classics, mainly because they were pagan. The scientific works of the ancients they especially shunned in the belief that these sciences



CLOISTERS

Of the Abbey of Mont-Saint-Michael, built in the thirteenth century. Cloisters are galleries, generally with an arcade, surrounding the interior court of a monastery. They are a shelter for walking and teaching. From them open the cells of the monks. From 'Album historique.'

were contrary to Scripture. Through the neglect of the Christians therefore, quite as much as through the barbarian invasions, most of the Greek and Latin literature was either destroyed or lost. In the more liberal monasteries, however, the monks spent part of their time in writing historical and theological works and in copying the ancient classics which still existed. Some of these

books are written in a beautiful hand and are illustrated with pictures called illuminations, painted in bright colors. But there was no paper, and parchment was very expensive. Few books accordingly were written. The spread of knowledge among the people was retarded, too, by the fact that Latin — the language of learning — was known to few outside the clergy; for spoken Latin had differentiated into the Romance languages, as the Italian, French, and Spanish.¹

¹ A common language can be maintained over a wide area in no other way than by constant intercourse between one part and another and by education in a common literature. When in the general decline of Roman civilization (ch. x) these two conditions failed, the spoken language of the Latin countries began to break up into dialects, from which the present Romance languages developed.

Although local poets were using these languages as well as the German and English for the expression of their fancies (§ 215), no one as yet thought of employing them for scholarly purposes.

221. The Mediæval Attitude of Mind. — The clergy had become the only teachers. Though their fund of knowledge was small and their teaching mainly religious, they succeeded in instilling in the minds of the barbarous Germans a reverence for the Church and a respect for the books from which the clergy drew their information. They taught these simple-minded folk the lesson of faith — implicit belief in what was told them about this world and the hereafter. The chief difference between the mediæval and the modern man is that the mind of the former was absolutely controlled by religion. He never doubted; what passed for the truth he accepted. Countless stories of the saints and martyrs and miracles of doubtful origin were implicitly believed. In many cases the unscrupulous deceived the faithful, and induced them to worship as saintly relics objects which had had no connection with the saints. Even scholars of repute and princes were sometimes imposed upon by forged documents.

This condition of mind made it possible for false sciences, like alchemy and astrology, to flourish. The alchemist devoted his energy to seeking the “elixir” or the “philosopher’s stone,” which would transmute the baser metals to gold and prolong life through hundreds of years. Astrologers claimed the power of predicting events in the lives of individuals by observation of the stars. Both “sciences” were known to the ancients, but were nourished to a new life by the general superstition of the period now under consideration. Although alchemy has died out with the rise of chemistry, astrology is still practised upon the gullible by fortune-tellers.

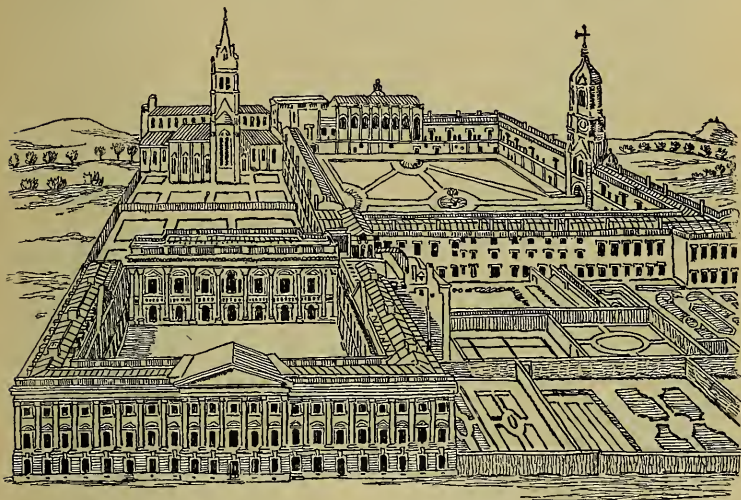
222. Scholasticism. — The higher learning of the time, consisting chiefly of logic and theology, is called scholasticism. Its essence was the setting of authority above the reason. Instead of trying to discover new truths by observing nature and by independent thinking, the schoolmen aimed to deduce knowledge from the Bible and from early Christian writers by means

of logic which they had learned from an imperfect Latin translation of Aristotle's minor logical works (§ 86). Scholasticism produced acute reasoners, who too often spent their time in quibbling with words or in trying to settle unpractical questions. Some of them, however, did good service by putting existing knowledge in order. Thomas A-qui'nas (died 1274) reduced the doctrines of the Church to a theological system which has remained with scarcely a change to the present day. He was the most eminent of the schoolmen, a reasoner of great clearness and force. In his time communications were improving between western Europe and Constantinople, which was still Greek. Aquinas helped bring about a new and more accurate translation of Aristotle from the Greek. It was largely the renewed acquaintance with Greek literature now faintly beginning which was to lead to a revival of learning (Renaissance, ch. xvii).

223. Universities. — In the Middle Ages to about 1100, schools were limited to monasteries and churches; so that education was almost wholly confined to those who wished to enter the clergy. It was poor in quality and limited in scope. Early in the twelfth century, however, individual teachers in the larger cities were engaged in educating whatever students they could attract. In a bare room, hired for the purpose, sat the teacher, book in hand, reading and explaining the text to a group of boys and young men seated before him on heaps of straw. Books were so scarce and so expensive that the majority of students had to receive all their instruction orally, occasionally taking notes. The teacher supported himself by fees from his students. He lectured on whatever subjects he chanced to know. Before the close of the twelfth century so many teachers had gathered in Paris that they formed a guild, like that of the merchants, for their mutual protection. In that period any guild was called a university (Latin *universitas*), but in time the word came to be restricted to an association of teachers. In this way the University of Paris came into being. Similar institutions were established in Oxford, England, in Bologna, Italy, and in other places.

As the university grew more complex, it came to include faculties of arts, law, medicine, and theology. The faculty of arts gave instruction in the "seven liberal arts" — grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy. The law faculty taught Roman law and Church law. Bologna was especially famous for its school of law.

The students, who had gathered from all countries, organized themselves in "provinces" and "nations," under their officers.



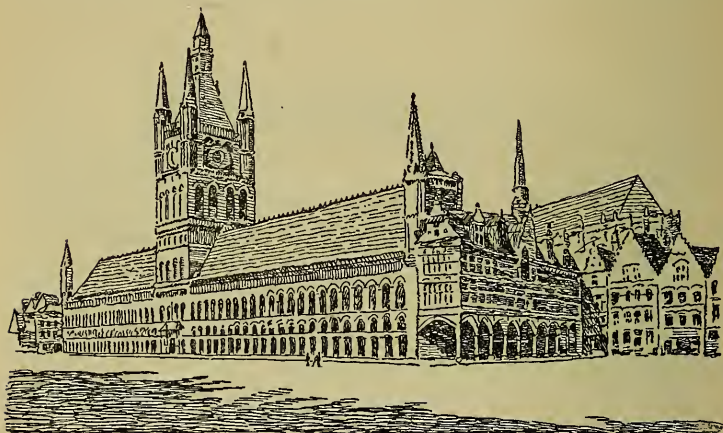
CHRIST CHURCH COLLEGE, OXFORD

Oxford University was founded in the twelfth century. This picture is a view of one of its most celebrated colleges.

Though eager for knowledge, they generally led disorderly lives, carousing in the taverns and fighting with one another or with the people of the city in which they resided. When the civil authorities took measures to punish the evil-doers, it sometimes happened that the whole student body threatened to migrate to another place. Such a threat brought indulgence or even increased privileges, for the city profited greatly by the expenditures of the students.

At first the university possessed no buildings. In time, however, generous men founded dormitories for the poor students. These buildings were termed colleges; and though intended merely as lodging houses, they were finally used also for instruction.

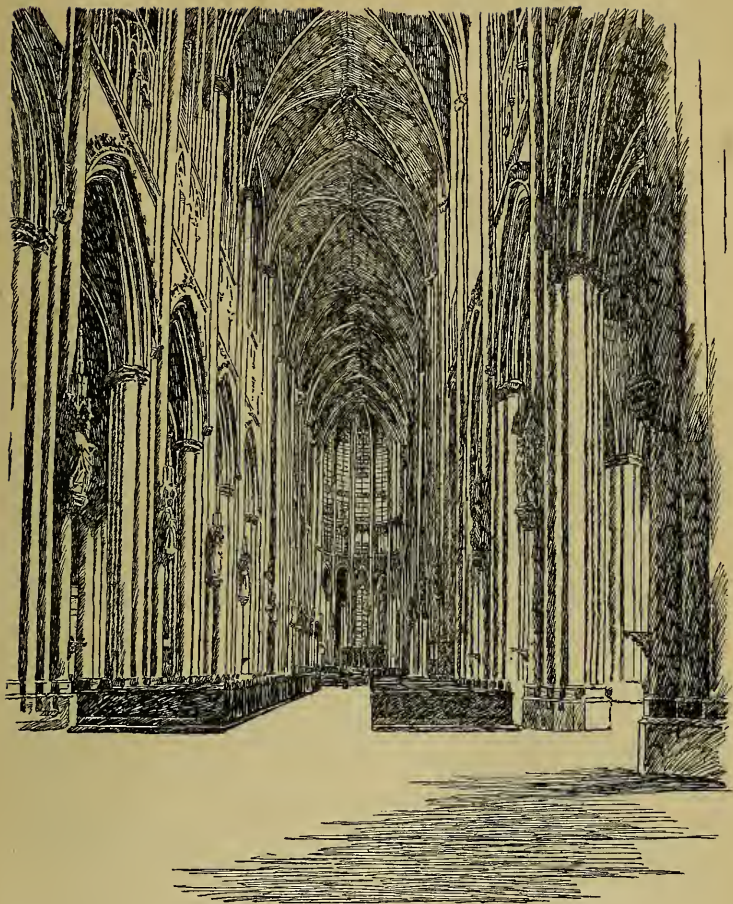
224. **Buildings.**—In the preceding pages a description of the typical castle has been presented, and mention has been made of the English manor-house (§§ 213, 215). Many guildhalls



CITY HALL AT YPRES, BELGIUM

Built in the thirteenth century, it became a cloth market after the erection of a new city hall in the seventeenth century. From a photograph. Appearance before the great World War.

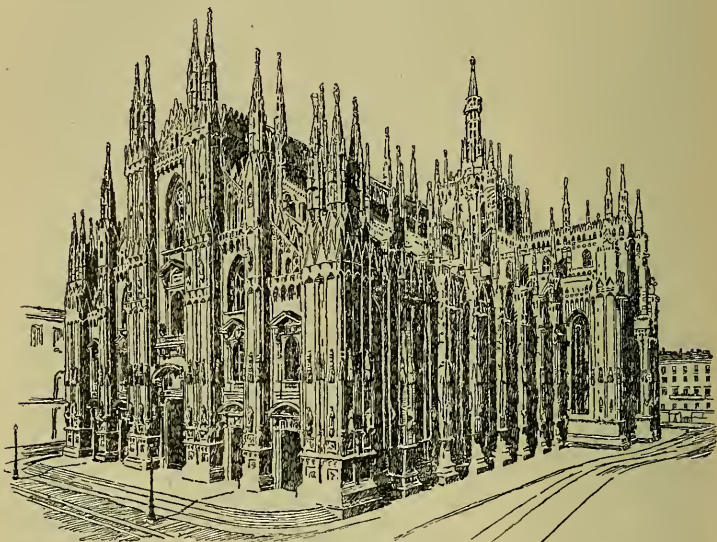
and townhalls were of great size, as they were designed to accommodate large numbers of citizens (§ 227 f.). The most artistic creation of the period, however, was the Gothic church. In this use of the word, Gothic is but another name for Germanic, and the style of architecture was so named because it developed most strikingly north of the Alps. Our chief interest here is in contrasting it with the classic style from which it grew. In the Gothic church the pointed arch is substituted for the round Roman arch. This new element made it possible to give



COLOGNE CATHEDRAL

One of the most beautiful and imposing of Gothic churches. It was begun about 1200 and completed in 1880.

the roof a steep slant, and to adorn the cathedrals — the great churches of the bishops — with a multitude of spires. The windows are tall, slender, and decorated in beautiful colors. In the larger buildings piers are used in place of columns to



MILAN CATHEDRAL

The building was begun in 1386 and is not yet completed. It is third in size of European churches, the first being St. Peter's, Rome, and the second the Cathedral of Seville, Spain. The capacity of the church here pictured is 40,000, and the elaborate decorations include 4440 statues.

support the arches. The nature of the pier and of the other features of the Gothic church may be learned from the illustrations.

The art of an age expresses its ideals. While the Greek temple nestles closely to earth, as if content with this goodly life, the Gothic spires lift the minds of the worshippers to the heavenly world, symbolizing in this way the highest aspirations of mediæval man.

WESTERN EUROPE About 1400



III. BUSINESS LIFE

225. Towns and Cities. — In the Middle Ages life was almost wholly agricultural. As the people therefore were scattered throughout the country, there were few towns. During the twelfth and thirteenth centuries, however, they increased rapidly in number and in population. We are not to think of the cities of the thirteenth century as large according to the present standard; the population of London was about 25,000, and no other English city reached half that size. Such a town or city occupied, for the number of inhabitants, an exceedingly small space. The streets were narrow lanes and the houses were built closely together. No vacant room was left excepting the market place. The reasons are that people had not yet learned to look out for comfort, and that a compact town was easier to surround with a wall of defence.

Often the town was merely an enlargement of a village, dependent on a castle or monastery. The demand for better clothing, tools, weapons, and the like was the principal force which brought about its growth. In answer to the demand men who had a taste for mechanical labor devoted themselves wholly to it and thus developed far higher skill and produced far better wares than could be found in a purely agricultural community. By the gathering of such men in one place the town or city was built up.



A MEDIEVAL ARMORER

Among his products are helmets of different kinds, breastplates, gauntlets, and greaves. To our left is a full suit of armor in position, such as we find in many museums of Europe. From Amman, 'Stände und Handwerker,' 1568.

226. Increasing Industry and Commerce. — The inhabitants manufactured for themselves and their country neighbors the most necessary articles of use, as cloth and clothing, weapons and wares of leather, wood and metal. In exchange for these manufactured goods they received raw materials and food supplies. As the industries improved and money became more plentiful, the cities extended their commerce farther and farther. Those of Flanders became famous throughout the western world for their fine woollen, muslin, and linen goods. Those of northern Italy supplied the churches with furniture and vessels used in the service and with appropriate vestments for the clergy. The north German towns had the special work of importing and distributing the raw products of the Baltic countries, such as smoked and salt fish, lumber, iron, and furs; but they also manufactured arms and other metal wares as well as cloths.

227. The Guild Merchant. — The manufacturers sold their own wares, and were for that reason included among the merchants. For mutual protection the merchants of a town banded themselves together in a guild. It included many but not necessarily all the inhabitants of the place. The association had its officers and its place and times of meeting for business and for social intercourse. It came to the rescue of "brethren" who had fallen into poverty; it stood ready to procure at its own expense the release of any brother who had been imprisoned; and it took charge of the funerals of its dead. Another object was to maintain for itself a monopoly of the mercantile business of the town. With that end in view it prohibited all non-members from buying and selling, or narrowly restricted them and subjected them to special dues. The institution developed gradually with the growth of towns and reached the height of its importance in the thirteenth century. In many instances it was strong enough to control the town government; in some the government of the association was practically identical with that of the town.

228. The Craft Guilds. — The growth of the guild merchant had not progressed far before its members began to form small

associations with one another — all of the same trade banding themselves together in a craft guild. The object of such an association was the control of the handicraft with which it was concerned. The members of the guild aimed to limit the number to be admitted to it, in order that those who belonged might be able to make a fair profit from their labor, and to keep the skill up to a high standard. With these ends in view they carefully regulated the training required for admission. One who wished to follow a trade had as apprentice to serve a fixed number of years, commonly seven. The number of such beginners was limited. At the end of the time agreed upon with the master, the apprentice became free, and could henceforth work on daily wages for a master. In this condition he was a journeyman. By saving money he could buy a house of his own and engage apprentices and journeymen. He was now a master artisan and became a member of his craft guild on fulfilling all the conditions imposed by it. Each of these associations, too, had its officers and its place and times of meeting; in brief it was a copy of the larger guild merchant. There came to be many craft guilds in the greater towns and cities; but it was only after the decline of the guild merchant — in the fourteenth century — that they acquired notable power.



MEDIAEVAL COOPERS

One workman is preparing hoops, the other is finishing a barrel. In this age the tools for skilled labor were simple. From 'Album historique.'

229. Markets and Fairs. — The most important event in mediæval business was the fair, or market, usually held under the auspices of a town or feudal lord. An open square was chosen in a convenient place, often in the town itself or on the estate of a noble. The time and place of meeting were then heralded far and wide through the neighboring country. Merchants from distant lands, as Sweden and the eastern Mediterranean, as well as neighboring farmers came together with their products. For this privilege they paid a fee. Meanwhile no merchant in the neighborhood was permitted to sell goods ex-

cepting at the fair. To provide against the admission of goods without the payment of the customary toll, the marketplace was surrounded by a palisade and guarded by pickets.

Purchasers thronged to these places. Here they could buy "ornaments of holy Church," household goods as "vytell for the time of Lent," linen and woollen cloth, flax, wax, brass and



A COUNTRY FAIR

In the centre is a middle-class citizen with his wife departing with their purchases. A lame beggar holds out his hand to them. On our right is a workman unpacking cloth, and behind him are cloth dealers with their customers. Behind the beggar are a money-changer and a customer. Back of them is a high stage occupied by actors. The background is filled with steep-roofed houses and church spires. From 'Album historique.'

pewter pots, and eatables — in brief, the necessities of life and a few simple luxuries. To protect purchasers from fraud — for the merchants of that time were tricky — and to punish rowdies, a special court was established on the grounds.

The fair was, too, an important social event. Ordinarily life in those times must have been monotonous and dull. There

was no amusement or recreation ; nowhere could one find relief from the daily grind of hard labor. How welcome to the countryman, then, must have been the excitement of the fair ! There were halls where he might gamble or dance. There were clowns a-plenty to make him laugh. Trained dogs and wild animals from distant lands furnished ample entertainment for the good-natured countryfolk. Many a yokel would gape wonderingly at such monstrosities as the two-headed man or the bearded lady. Others obtained real enjoyment from morality plays, whose female parts were acted by men, or from the efforts of poets and musicians.

230. Difficulties of Travel. — The fair, however, was the one bright spot in mediæval commercial life. Business was carried on under the most adverse conditions. Perhaps the greatest obstacle to commerce was the difficulty and expense of going from one place to another. Travel was not a sightseeing tour, as it often is to-day ; for in those times one could not board a train and reach his destination in a few hours. Always the traveller had an earnest purpose in view. He might be a great landowner who wished to look after property scattered through three or four counties. He might perhaps be engaged in a lawsuit in London. He might even be a pilgrim such as Chaucer writes about : —

Whan that Aprille with his shoures sote
The droghte of Marche hath perced to the rote,
And bathed every veyne in swich licour,
Of which vertu engendred is the flour. . . .
Than longen folk to goon on pilgrimages
And palmers (pilgrims) for to seken straunge strondes
To ferne halwes (shrines), kouthe in sondry londes ;
And specially from every shires ende
Of Engelond, to Caunterbury they wende,
The holy blisful martir for to seke,
That hem hath holpen, whan that they were seke.

More often, however, he was a merchant or trader.

The mediæval traveller, man or woman, usually set out on horseback. He found it inconvenient, though often necessary, to take baggage with him. Usually it was packed in chests and

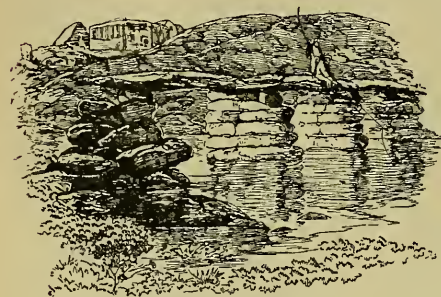
carried on animals or in carts. The wealthy rode in elaborately decorated carriages. In doing so they sacrificed comfort to style, for the roads had been poorly made and as a rule were sadly in need of repair.

In fact, there was no one to take care of the roads and bridges. Originally that task had been performed by the barons, at least until the decay of the feudal system. The kings, still very weak, thought it advisable to spend money on armies rather than on internal improvements. More and more, therefore, this duty

fell upon those charitable persons who bequeathed money for that object.

231. Dangers and Expense of Travel.

— The effects of this lack of system soon became serious. In the prosperous town of Gloucester, streets were so poorly paved that one could not use them without endangering one's life.



OLD ENGLISH BRIDGE

Used only by pedestrians. Vehicles had to seek a ford. From Traill, 'Social England.'

Country roads were worse; they were full of pitfalls which made progress almost impossible. Bridges had fallen to ruin and the traveller had to seek a ford and bravely struggle across. All these obstacles made transportation slow; it was in fact a hardy and experienced traveller who could make thirty miles a day.

At present we may venture in the night on a country road with comparative safety. In the Middle Ages highway robbery and acts of violence were common. The traveller was advised to carry weapons or to join a caravan, to ensure his safety. It is true that the Church was ever vigilant in repressing disorder and in preserving the "Peace of God." Little help could be expected of the nobles. In fact, many of the nobility con-

sidered it valorous to take part in deeds of violence and perfectly honorable to receive a share of the booty. Shakespeare sets forth the highhanded brigandry of Prince Hal in a drama true to the life of that time.

Travelling, too, proved expensive. Upon entering the domain of every feudal lord, the traveller was forced to pay a toll on himself and his belongings. In return for this fee the lord promised to protect his life, limb, and property — a promise which was of little value in actual practice. It proved so lucrative, however, to the collector of fees that the number of toll stations continually increased. This growth meant an added expense in the transportation of goods. For instance, in travelling from Nantes to Orleans on the river Loire — a distance equal to that between New York and Albany — the price of goods was more than doubled by toll charges. This added cost eventually came from the consumer's pocket.

232. Travel by Water. — Wherever possible therefore the traveller preferred to journey by river or sea. People of leisure, too, sought diversion in water trips; and rivers were gay with boats, both large and small. Travel on inland water was pleasant and less expensive. There was great danger, however, in journeying by sea, for ships were light and poorly built, and were tossed about on every wave. Until the fourteenth century, when the compass was discovered, sea voyages were for short distances only. When sight of land was lost, the captain took the lives of all into his hands, and under these circumstances we can sympathize with faint-hearted passengers. In those earlier times the navigator's sole guides were the sun and stars; in stormy weather he could only guess at the course.

There were no accurate maps or charts, and the great area of unknown seas held countless terrors. Imagination peopled the waters with huge monsters, who could swallow a whole ship with its cargo. This fate one might avoid, only to be engulfed in some dreadful whirlpool. It was an additional terror that the world was thought to be flat and a ship dared not venture too far, lest it fall over the edge.

233. Piracy. — There was, moreover, the far too real danger

of pirates, who swarmed on every sea, for their crime was not then so heinous as at present. Many thought it a branch of legitimate trade. Even a reputable merchantman might turn pirate, if it chanced to meet a smaller ship. A fight at sea was an exciting spectacle. Drawing alongside their prey, the crew of the pirate ship swarmed over its decks. A desperate hand-to-hand struggle with knives and dirks ensued. No quarter was given or asked; the losers were murdered in cold blood and tossed overboard. The officers, however, were often held for ransom, while the cargo of the captured merchantman was transferred to the pirate vessel. For self-protection therefore the crews of merchantmen were armed with bows, arrows, knives, and dirks; and later with cannon and small arms. On the principle, too, that there is safety in numbers, merchants preferred to send forth their ships in fleets.

234. The Hanseatic League. — About 1200 the German cities on the Baltic sea began to unite in what is known as the Hanse-at'ic league. It included a hundred members, each with a vote in its parliament. This league was primarily for self-defence; and with the help of its army and navy it suppressed piracy in near-by waters. For three centuries it remained a powerful commercial and political force. It engaged in war with foreign nations, as Denmark and Sweden. With other countries it made commercial treaties. It monopolized the Baltic trade, and even had commercial stations in distant cities.

235. Constantinople. — In spite of these developments in the Baltic and neighboring seas, the Mediterranean remained the centre of the commercial world. Its greatest port was Constantinople. That city is especially interesting to us as the defender of western civilization against advancing hordes of barbarians. From the fourth to the tenth century it drove back successive hosts of invaders, and in this way saved the civilized part of Europe from desolation. For these signal services if for no other reason, this city deserves a place in our memory.

During these centuries Constantinople lost her great empire but retained her commercial power. Still commanding the trade routes to the East, she remained the distributing centre

for goods from Asia Minor and India — the warehouse of rich Eastern products: “wines, sugar, dried fruits and nuts, cotton, drugs, dyestuffs, certain kinds of leather and other manufactured articles.”¹

236. Genoa and Venice. — There was a constant demand for those articles which Eastern merchants brought to Constantinople. The Italian cities were the first to carry such products from that centre, and to distribute them through Europe. Genoa, with its excellent seaport and skilled sailors, was destined to win a large part of this trade. The government of this little city-state, too, was highly efficient and its citizens were anxious to expand their enterprise.

Her claims were soon disputed by Venice, “the Queen of the Adriatic.” Early in the fifth century successive barbarian invasions had driven many people to seek refuge in the marshes off the coast of northeastern Italy. Here they founded Venice, and for a long time lived by fishing. They were far removed from the turmoil connected with the breaking up of the Roman empire, and they were secure from attacks by enemies. As a result they were free to work out their own destiny. It was natural that the Venetians, living as they did on many small islands, should devote themselves to the sea. Their very position made them sailors. By the end of the tenth century they had built up a considerable merchant marine. At first they were content with the Mediterranean trade and planted many commercial settlements on its shores and islands.

237. Marco Polo. — It was the great Venetian traveller, Marco Polo, who first acquainted his countrymen with the real



A GENOESE MERCHANT

About 1600. He wears a very plain dress in contrast with that of the official or the noble. From a MS. in the National Library, Paris.

¹ Cheyney, *Industrial and Social History of England*, 84.

wonders of the Far East. Setting out with his father and brother (1271), he journeyed through the Orient for three and a half years, much of the time in cold and rainy weather. To the Polos, as well as to other men of the time, the East had been a mystery, a dream of an earthly Paradise. They hoped, as did Columbus two centuries later, to find a land "where the golden blossoms bloom upon the trees forever." Needless to say, the Polos did not find an earthly Paradise, but they found one great empire, embracing a large part of Asia, centering about China. They were received graciously at the court of the Great Khan,



KUBLAI KHAN

From an old Chinese encyclopædia. Polo says: "The great khan, lord of lords, named Kublai, is of middle stature, neither too full nor too short. He has a beautiful fresh complexion; his color is fair, his eyes are dark."

Kub'lai, who was especially fond of the young, gallant Marco. The Venetian industriously set about to learn the language and customs of this strange land. He won the confidence of Kublai and was sent to the most distant provinces on matters of public business. An observing young man, he carefully recorded the experiences of his travels in his "Book of Marvels," published upon his return.

This work reflects most of all the splendors of Kublai, mightiest of earthly kings, "the lord of lords, ruler of so many cities, so many gardens, so many fishpools." He seems indeed like a king in a romance; yet even his name might be forgotten before now, had he not welcomed these dusty travellers from the unknown.

After seventeen years of honorable service the Polos longed to return home. In that time they had heard no news from their beloved city. Their relatives had long given them up for lost. With great reluctance the Khan bade them farewell. The return journey was hard and dangerous. They finally reached home, clad in rags and unable to speak their own tongue. It was not until they had ripped open the seams of these shabby Tartar clothes, and there had poured forth hundreds of precious

jewels, that their relatives decided to recognize them. This great achievement is but one example of Venetian energy and ambition.

238. Venetian Trade with the Far East. — The Venetians hoped to engage their large merchant marine in the profitable eastern trade. The location of Venice was ideal for this purpose: situated on the Adriatic, she was nearer than Genoa to the Orient. Nearby were accessible mountain passes over the Alps to Germany and thence to the rest of Europe. The tastes of the westerners had developed through contact with the Orient, and they now demanded a greater variety of luxuries and in larger quantities. The Venetians wished to supply the increased demand for such goods as "silk and cotton, both raw and manufactured into fine goods, indigo and other dyestuffs, aromatic woods and gums, narcotics and other drugs, pearls, rubies, diamonds, sapphires, turquoises, and other precious stones; gold and silver; and above all, the edible spices, pepper, ginger, cinnamon, cloves, and allspice." ¹

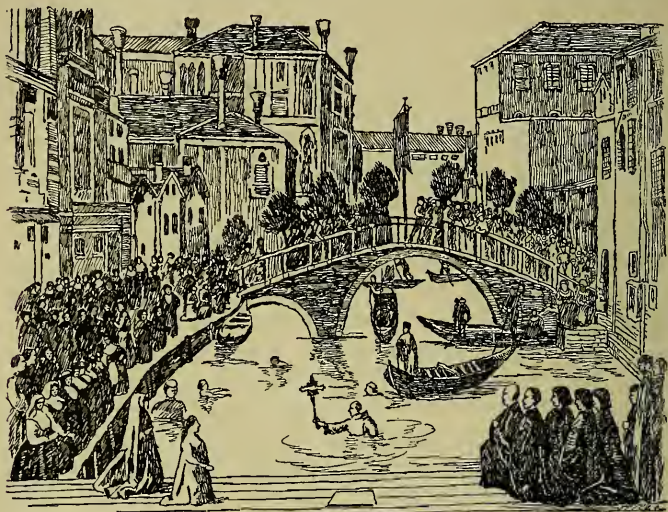
In addition to the natural advantages of the Venetians, their character and environment were such as to ensure success. "A people, sturdy in the defence of its freedom, hardened by excessive toil, expert in experience, skilful in the management of its own affairs, devoted to fixed ideals, faithful to the interests which it served, and favored by its situation, must assuredly win the highest degree of success." ²

239. The Route through Alexandria. — Genoa had secured the monopoly of trade with Constantinople, and Venice was compelled to look elsewhere. She succeeded in opening the old route to India by way of Alexandria and the Red Sea. This proved to be a fortunate stroke, for in 1453 Constantinople, the guardian of western civilization, fell before the advancing Turks. These Moslem fanatics would not allow the hated infidels to use the land routes to the East. Christian merchants were slain in cold blood and their caravans confiscated. The opening of this route meant the end of Genoa's power, and she rapidly declined to a third-rate state.

¹ Cheyney, *Industrial and Social History of England*, 84.

² Morris, *History of Colonization*, I. 168.

Egypt, however, was still free from the Turks, and the entire trade with the East was now carried on through Alexandria. During the second half of the fifteenth century, therefore, Venice was at the height of her power. At home she had expanded territorially. Her population and wealth were greater than England's. While many individuals had become extremely rich through trade and manufacturing, it is important to



VENICE IN THE FIFTEENTH CENTURY

A canal with gondolas and bridge. A cross has fallen into the water and is rescued by a monk, while the people all about are kneeling. From a painting.

note that there was little or no poverty. Everyone was sure of employment and a chance to earn a living. Foreigners of moderate means were attracted by the opportunity to make fortunes, as their investments were sure to yield large profits. The people had little voice in the government, which was controlled by a few nobles. But they did not greatly care, for they were prosperous and therefore contented.

240. The Decline of Venice. — Even the resources of Venice,

however, failed to halt the mighty onrush of the Turks. One by one her colonies and finally Alexandria fell into the hands of the Moslems (1517). Venice had been able to keep her rivals from trading in the Mediterranean. Meantime Portuguese and Spanish navigators, lured by the hope of wealth, had ventured on the unknown Atlantic and discovered an all-water route to the Indies. This enterprise Venice could not prevent, for on the vast ocean no monopoly could exist: it was a case of every man for himself.

Unfortunately for herself Venice failed to enter the ocean trade in competition with other nations, for there was room for all. Her prosperous and contented merchants did not understand that the Mediterranean was no longer the centre of trade. They continued to pay ever larger tolls to the greedy Turks for the privilege of using the land route from India. Customers refused to accept their goods at the increased prices. Instead they had recourse to the Portuguese and Spaniards who carried their goods at a much lower rate. For the first time the cheapness of sea travel as against land travel was clearly demonstrated. That difference is evident to-day when we can send a ton of coal at less expense across the Atlantic than from Philadelphia to Trenton. All-sea travel was destined to win, and the days of Venice were past.

241. Money and Banking. — It is interesting to know how men of the Middle Ages paid for the goods they bought. The known mines of the world were almost exhausted in antiquity; before the end of the second century A.D. the amount of precious metals was already growing less. In the Middle Ages there was little money, and in fact little need of it. In most cases barter proved satisfactory.



DOGE (DUKE) OF VENICE

In his official robes and wearing the ducal crown. Thirteenth century. From 'Album historique.'

For the payment of outside debts, however, as well as for the convenience of merchants and traders, each feudal lord coined money. There was no standard of value; coins were of different size and weight and contained a varying percentage of alloy according to the whim of the coiner. It required the skill of an expert to appraise the actual value of such money. To do this work and to make the exchange became the duty of a new class of bankers. During the early Middle Ages this business had been conducted chiefly by the Jews, as the Church forbade its members to charge interest on loans, for it considered such a transaction sinful. The enormous profits from this business, however, induced the best Christians to evade the law of the



VENETIAN COIN

Thirteenth century.
From 'Album historique.'

Church. Especially the wealthy Florentine manufacturers turned with great eagerness to this new line of business. Within a few years great banking houses were established in every important business centre. They received deposits, made loans, exchanged money, and even extended credit to desirable customers. They outstripped all rivals. Kings and nobles when in need of money for their wars or other purposes secured their loans from Florence. Private merchants and traders were regular customers. In another place we shall see the effect of this prosperity upon the life of Florence (§ 246 f.).

242. Changes in the Volume of Silver and Gold. — We have seen that the growth of commerce and the rise of a trading class brought about a great increase in the use of money. Toward the middle of the fifteenth century mines were discovered in Germany which produced over half a million dollars' worth of silver annually. On the other hand, Europe spent \$8,000,000 a year on goods purchased in the Orient. This was a great leakage, for the money that went to eastern merchants never returned, as Europe sold little to the Orient. The currency would have totally disappeared before 1525, and people once more would have returned to the primitive system of barter,

had no new supply been found. That supply lay in America, which was about to offer its gold and silver mines to a moneyless Europe.

243. The Effects of Commerce. — The effects of commerce therefore were far-reaching in every activity of life. It exerted a powerful force in hastening the departure of the mediæval order of things and in ushering in the modern civilization. It was commerce which built up the busy industrial towns, with their merchants who supported the national governments in their struggle against the decadent feudal nobles. This merchant-class was eventually to lead and to win in the struggle for the political, social, and religious rights which we to-day hold dear. By extending the use of money commerce raised the standard of living; it put money into the hands of English serfs and bought their freedom. Commerce brought with it the wealth and leisure necessary to the production of the best art and literature. Finally it was the rivalry of commerce which induced navigators to seek a short route to India. That route they never found, but they accomplished a far greater service to mankind in discovering and developing the New World in which we live to-day.

Syllabus of Mediæval Life

- I. General conditions; prevalence of country life and of agriculture; lack of commerce and industry; causes of these conditions.
- II. The castle.
 1. Situation and construction; defences; supply of provisions and of water; unfortified manor-houses.
 2. Life within; poor furnishings; slow growth of comfort; occupations of the lord; training of the knight; chivalry; minstrels; education and occupations of women.
- III. The estate and the peasants.
 1. Classes of dependents; village; church, dwellings, and shops.
 2. The land; three-field system and its defects; products.
 3. Long continuance of serfdom.
- IV. Monasteries.
 1. Economic value; reclaiming of waste land; model farms.
 2. New orders of monks; the friars and their activities.

3. Centres of learning; opposition to pagan literature; authorship and the copying of old books; exclusive use of Latin.
 4. Mediæval attitude of mind: prevalence of faith over reason; belief in miracles, ready acceptance of myths; liability to deception; alchemy and astrology.
 5. Scholasticism: authority preferred to evidence; use of Bible and of Christian fathers; Aristotle; Thomas Aquinas and theology.
- V. Universities.
1. Origin; corporation of teachers; University of Paris, Bologna, etc.
 2. Faculties and curriculum; seven liberal arts; law, medicine, theology.
 3. Students; organization; manner of life.
- VI. Buildings: guild halls and town halls; Gothic churches; features and interpretation.
- VII. Markets and fairs.
1. Place; gathering of merchants; tolls; sale of goods.
 2. Social features.
- VIII. Travel.
1. By land; difficulties; poor roads, insecurity; excessive tolls.
 2. By water; its advantages; the compass; piracy.
- IX. The Hanseatic league: object, composition, success.
- X. Commercial centres in the South.
1. Constantinople; Genoa.
 2. Venice: origin and growth; enterprise of its citizens; Marco Polo; trade with Far East; imports; the route through Alexandria and the Turks; decline of her trade.
- XI. Money and banking; barter; gradual increase in quantity of money; supply from America; lending at interest; banking houses; Florence a financial centre.
- XII. Effects of commerce: breaking down of mediæval conditions and promotion of modern forms of life.

Topics for Reading

I. **The Manor and its People.** — Robinson, *Readings*, I. 399-406; Allsop, *Introduction to English Industrial History*, 7-27; Innes, *England's Industrial Development*, ch. iii; Gibbins, *Industry in England*, ch. iv.; Hayes, *Political and Social History of Modern Europe*, I. 28-36 (includes decline of the system).

II. **Towns and Guilds.** — Allsop, 59-76; Innes, ch. v; Gibbins, ch. vi; Hayes, I. 36-49.

III. **Student Life.** — Ogg, *Source-Book*, 341-59; Munro and Sellery, *Mediæval Civilization*, 348-57; Rashdall, *Universities of Europe in the Middle Ages*, II. ch. xiv; Lacroix, *Science and Literature in the Middle Ages and at the Renaissance*, 22-40.

IV. **Monks and Monasteries.** — Henderson, *Historical Documents of the Middle Ages*, 274-314 (rule of St. Benedict); Munro and Sellery, 129-58; Luchaire, *Social Life in France in the Time of Philip Augustus*, ch. vii; Jessop, *Coming of the Friars*, ch. iii; Taylor, *Classical Heritage of the Middle Ages*, ch. vii; Richards, *History of German Civilization*, ch. xiii; Putnam, *Books and their Makers during the Middle Ages*, I. 16 ff.

Additional Studies

1. Comment on the topics of the syllabus in their order. 2. Write an essay on one of the Reading Topics. 3. Review the decline of the Roman empire, summarizing the causes. What is the connection between that subject and the condition described in § 212? 4. Did the Romans of the late empire have any kind of castle? 5. Why was the castle so poorly furnished? Did not the people of the time like comforts and luxuries? 6. Trace the origin of the serf class from late Roman conditions. 7. Contrast the three-field system with the present system of agriculture. 8. Contrast the amount and kind of knowledge existing in the Middle Ages with that of Roman times. How do you account for the difference? Which is more nearly like ours, the Roman or the mediæval? 9. Point out all the differences you can discover between the Parthenon and the Gothic cathedral by comparing the illustrations. 10. How do you account for the growth of towns and of industry and commerce? 11. Is there anything in the industries to-day that could be compared with the guild? 12. Why were there more robbers and pirates in the Middle Ages than there are to-day? 13. From this chapter what do you conclude as to the area of the world known to the Italians or the Germans? 14. What advantages came to the Italians from the journey of Marco Polo? 15. Why did Genoa and Venice, rather than London, take the lead in commerce? 16. What has the growth of commerce contributed to civilization?

BOOK III

THE MODERN WORLD

CHAPTER XVII

THE RENAISSANCE

From the fourteenth to the sixteenth century¹

244. **From Mediæval to Modern Times.** — Movements of progress and decline are continuous. Changes take place so gradually that it is impossible to say precisely when an old condition has passed away and a new state of affairs has come in. In the preceding pages we have learned that the beginnings of the modern world reach far back into mediæval life. It is impossible therefore to determine exactly where the dividing line between these two ages should be drawn. In the chapter above, the manorial system is distinctly mediæval; and the same may be said of the rudiments of trade; but in tracing the fuller development of commerce we have undoubtedly crossed the line. 'The whole Ren-ais-sance' is decidedly modern; so that from this point of time our study will lie within the modern age.

245. **Cities a Force in Civilization.** — In the preceding chapter we have seen the remarkable growth of cities through commerce and industry. During all the past the city has been an important means of progress, as it has afforded to mankind a world of opportunities. The man of genius is welcomed there and finds scope for putting his ideas into practice; his ambition,

¹ The sequence of chs. xvi-xx is based upon historical connection rather than upon mere chronology.

too, is rewarded with money and power. Those who seek knowledge find the best facilities for study in the city. Within its bounds thousands inspire one another with the contact of their personalities to supreme efforts in trade, invention, and art.

246. Florence. — In the fourteenth century there were many such cities in northern Italy, each with its own customs and government. The most brilliant was Florence.¹ Her people were active and energetic like the Americans of to-day. They were men, too, of remarkable individuality, and of this fact they were proud. It was a Florentine who remarked that "twelve of them would never come together who were of one and the same opinion." They were strikingly original, ever seeking something new. Unfortunately this restlessness, extending to politics, resulted in constant broils and uprisings against the party in power. Although the city was a republic, the leaders of the party opposed to the government were often driven into exile. In spite of this defect the Florentine was patriotic at a time when that virtue was almost unknown to the rest of Europe. His ardent love for country deserves our admiration.

247. Daily Life in Florence. — The daily life of this people presents to our view a happy picture. We see here no caste system like that of the Middle Ages, in which the classes of society live far apart, each ruled by its own customs and code



¹ Among the other cities of Italy like Florence in character, but differing in size and importance, were Milan, Genoa, Pisa, Siena, Rome, and Naples. Florence is here chosen as a type. For these cities, see Hayes, *Political and Social Hist. of Modern Europe*, I. 14 ff.

of honor. All citizens mingled in a democratic spirit. Family life was the heart of Florentine society. Marriage was a sacred institution, whose bonds were not to be trifled with; for Florence was a Catholic city where divorce was forbidden. Yet we may safely say that as a rule marriages were happy. Everywhere we see warm affection between husband, wife, and children. Unless well-to-do, every member of the family was accustomed

to hard work and thrift. A man with fourteen children writes: "The boys I sent to school to have them learn arithmetic and correct writing; then I placed them in trade. Servants I have none. My wife, not healthy, sewed the trousers for the boys, and had the cloth sent from Prato for economy."



A FLORENTINE WOMAN

From a fresco in a church at
Florence.

248. The Women of Florence. — For the most part Florentine women received the same education as men and were highly respected. They were accused, however, of extravagance in their dress, of "wearing too many ornaments of precious jewels. Likewise they had dresses cut of several kinds of cloth and silk, with puffs of various kinds, and with fringes of pearls, and little buttons of gold and silver, often of four or five rows

together. They wore also various strings of pearls and precious stones. In the same manner they gave expensive entertainments and wedding parties."

As a rule, however, they made good housewives. They were excellent cooks, and under their management meals were simple but tastily prepared. They kept their houses neat and clean in days when soap and water were not appreciated throughout Europe. They were orderly, too, and were the first to introduce bookkeeping and business methods into households.

249. The Business Man. — The Florentine business man, not overfond of the city, preferred to spend a great part of his time on his beautiful country estate. Here he could hunt and fish to his heart's desire. If he were a man of culture, he might bask in the company of his learned guests. After dinner guests and host enjoyed music, dancing, and games of all kinds. These people knew no affectation, and hospitality was extended to all friends regardless of business or station. Social events were hilarious, for the Florentine was lively and bright. Rich and poor alike enjoyed the company of fellow human-beings to the fullest extent.

250. Festivities. — This democratic spirit is best shown in their love of festivals. Most joyous of all and most royally celebrated was the marriage feast. Here for the first time the young girl, educated in the convent, could mingle with men. The most brilliant of these affairs was perhaps the marriage of Clarice Or-si'ni to Lorenzo de' Med'i-ci. On this occasion the father of the groom played host to the townspeople. "The festivities commenced on a Sunday and continued till noon Tuesday, during which time practically the whole city was feasted by the Medici. Presents in immense quantities came in, not only from personal friends, but from towns and villages subject to Florence: among them eight hundred calves and two thousand pairs of chickens. Feasting, dancing, and music continued day and night, until one wonders at the endurance of the people. . . . There were consumed of sweetmeats alone 5000 pounds; and in the house of Carlo de' Medici, who entertained the townspeople, were one hundred kegs of wine consumed daily." ¹

Church holidays and the birthday of the patron saint of the guild were celebrated by festivities. The height of hilarity was reached in the few days before Lent when carnival was held. Those were days filled with good eating, drinking, and unlimited fun. There were pageants with artistic floats and other formal events. But the favorite sport of the young men was that of going about the city barring the narrow streets with long poles.

¹ Scaife, *Florentine Life during the Renaissance*, 95.

No one could pass without paying a toll. Other crowds of youths made their way along the streets tossing footballs into the stores to the great confusion of the shopkeepers. For the most part, however, this sport was taken good-naturedly. Others preferred to play football. Those who were less energetic contested at chess or joined the brilliant throngs which went to the horse races. The least formal amusement was music — an art

which the Florentine loved most of all. On a warm evening the visitor to the city could see many a little group of mandolin and guitar players. Anyone, whether acquaintance or stranger, was warmly welcomed, if only he could play or sing. We have too few of such whole-souled pleasures in the more artificial life of to-day.



FLORENTINE MAGISTRATE

Sixteenth century. He wears a turban hat, an embroidered robe reaching the knee, and over it a sleeveless coat. From 'Album historique.'

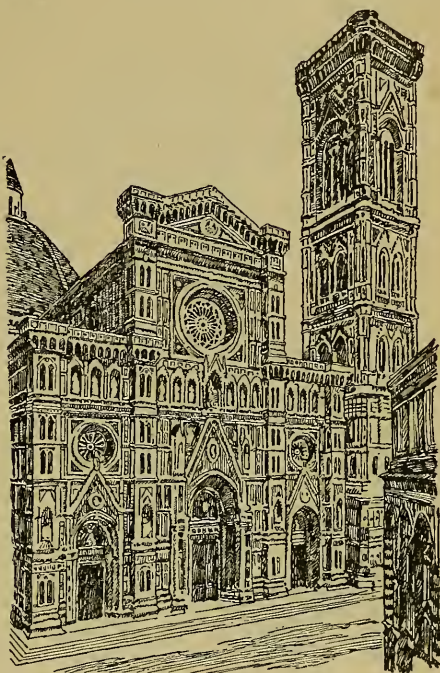
251. Government. — In the republic of Florence all citizens were eligible to vote and hold office. As a matter of fact the public at large did not have the training necessary to govern; and the important offices, those of mayor and alderman, were striven for by a few merchant families. For a long time the Medici triumphed over their rivals. They succeeded best in dazzling the populace by fair promises and flattery, for the Florentines were easily swayed and liked to be complimented.

Rulers invariably used their office to swell their fortunes. Lorenzo de'

Medici, for example, was wont to make a common fund of his private money and the state treasury. Other officials found it more convenient to manipulate the market of state securities, and thus fill the family coffers. We must not think too ill of the Florentines, however, for even to-day the official is judged too often by success rather than by honesty. Occa-

sionally in Florence there were sweeping investigations with punishment for the guilty. In public opinion, however, the crime was not so much in doing a corrupt deed as in being found out.

252. City Improvements.—The city was well-governed in spite of this corruption, for her officials were sincerely patriotic. "Each political party when in power did its utmost to beautify the city and increase its greatness in the eyes of the world, continuing the work done by its political rival; the unfortunate exiles dreamed of the bliss of again beholding their 'beautiful Florence,' and were ready to offer up wealth, life, and sometimes even honor itself in order to return. As a modern Florentine has well said: 'They were citizens first, then private individuals; and they recognized in every glory of their city a family interest.'"¹



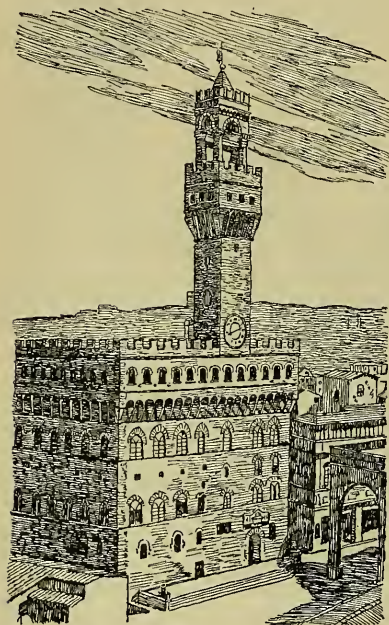
THE CATHEDRAL OF FLORENCE

The front. Begun in 1296 and consecrated in 1436, at that date the largest church in Italy. Since that time it has been improved and the present façade dates from 1875-87. The Campanile, bell tower, to our right, is a separate work. From a photograph.

Before the middle of the thirteenth century the streets of their city were paved and drained, at a time when those of London and Paris were in worse condition than the country roads.

¹ Scaife, *Florentine Life during the Renaissance*, 62.

There were sewers, too, which in those days were a municipal luxury. In an attempt to banish the darkness of night, citizens were requested to keep lights burning in their windows. Little oil lamps were hung outside at intervals, and a penalty was imposed upon any who should disturb them.



THE OLD PALACE, FLORENCE

Palazzo Vecchio, like a castle in structure, with battlements and a high tower. Built about 1300 and for a long time the seat of government, still serving as the city hall. From a photograph.

253. Splendid Buildings. — The visitor to the “city of flowers” may still see the splendid buildings of this period. Among them all the cathedral is justly the most famous, with its aisles and nave and cloisters, its cupola, and huge dome. It required a century and a half to complete this grand structure. Its creators had intended that man should never undertake anything whatsoever more vast and more beautiful. Truly it embodies the soul of Florence.

Of the civic buildings the best known is the Palazzo Vecchio, “Old Palace” — the city hall. “From its lofty bell tower still peal forth the deep-toned voices of the ancient bells, which, accord-

ing to the manner of their ringing, either announced the time of day, or summoned the officials to their duties, or called the citizens unarmed to the consideration of municipal affairs; or with arms in hand, brought them together for the defense of their city.”¹

¹ Scaife, *Florentine Life during the Renaissance*, 7.

It is perhaps unfair to cite examples, for the entire city was attractive. This condition was largely due to the fact that private homes were built with an eye to beauty as well as to comfort and utility.

254. Beginnings of Organized Charity. — During the Middle Ages people had little chance to care for the needs of their neighbors. They were not naturally hard-hearted but were engaged in a struggle for existence, and the majority were fortunate if they succeeded in keeping the wolf from their own doors. In Florence, however, there were many citizens who saw that poverty was a serious misfortune to their state. They were religious; they loved humanity, and pitied the less fortunate. At the same time they were wealthy. They formed volunteer associations, accordingly, and gave their time and money to the sick and needy. From this effort rose permanent hospitals. In generosity Florence would in fact compare favorably with a modern American city.

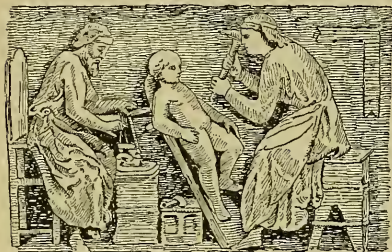
255. Education. — A Florentine once said: "Good examples are born of good education." It was a recognized fact that the future of the state depended largely on the training of the young generation. The city provided accordingly for the education of her children and at an early age they were taught reading, writing, and grammar. Early in the fifteenth century a university was founded, free of expense to all who cared to study there. It is worth noting that the professors were well paid and in high social standing. In fact there was every inducement to attract men of the highest intellectual worth.

The university drew students from all parts of the world. Here they could study theology, philosophy, logic, eloquence, physics, church law and civil law, architecture, sculpture, and painting. Great interest was shown in anatomy, surgery, and medicine — sciences then in their infancy. The effects of this broad training can hardly be overestimated.

During the winter there was little but hard work. The student wore a plain regulation dress, made of cheap woollen stuff, which was called the "cloth of honesty." In the spring, however, came the close of the college year, and the

young graduates received their degrees amid great pomp and ceremony.

256. Student Diversions. — Strange as it may seem to us, the time of greatest festivity for the student was during the period of his final examinations. Just before his last examination, "which was public, the candidate went about the city on horseback, accompanied by the beadles of the university and by some of his fellow students, to invite his friends to the ceremony. He hired trumpeters and fifers for the day; and if he passed the examination, he came out from it preceded by the musicians, and accompanied by his friends to whom he offered



A SCULPTOR'S STUDIO

At work on the statue of a child. From a relief in a Florentine church.

an entertainment, the nature of which was, according to his fortune, a collation, a fête, a play, or a joust."¹

257. The Encouragement of Culture. — Conditions at Florence, as we have seen, were favorable to a revival of literature and art. True, her citizens were not scholars, but they yearned for the

finer things of life rather than for material comforts and luxuries. To men of learning they offered tempting encouragement — money, the use of their private libraries, and high social position. Wealthy men in other cities and even in far-off countries followed this example in their zeal to outbid one another for the services of scholars.

258. Petrarch (1304-1373); Early Life. — Of all these scholars Pe'trarch was by far the greatest. He naïvely tells us of himself: "In my prime I was blessed with a quick and active body, although not exceptionally strong; and while I do not lay claim to remarkable personal beauty, I was comely enough in my best days. I was possessed of a clear complexion, lively

¹ Scaife, *Florentine Life during the Renaissance*, 115.

eyes, and for long years a keen vision, which however deserted me, contrary to my hopes, after I reached my sixtieth birthday and forced me to my great annoyance, to resort to glasses." His parents, of old Florentine stock, advised him to learn law¹ but he refused to acquire an art which he "would not practice dishonestly, and could hardly hope to exercise, otherwise."² Returning to the country, he composed many delightful sonnets. Such was his genius that while still a young man he was crowned with the laurel wreath by the Senate of Rome.

259. Petrarch as a Reformer. — It was not until later years that Petrarch became a reformer, the enemy of ignorance and superstition. He sought to uproot the worship of Aristotle, declaring that "he was but a man and therefore . . . many things may have escaped him. . . . I am confident beyond a doubt that he was in error all his life, not only as regards small matters . . . but in the most mighty questions where his supreme interests were involved."³

To learn the best that had been said and thought during the world's history Petrarch had to go back to the Greek and Latin classics. Laboriously he searched obscure places for remnants of Latin authors. He became steeped in their life, thought, and emotions. He believed that after regaining the knowledge of the ancients, the world might once more move forward. Greek literature, however, had disappeared from the West. He could not even find a teacher from whom to learn the rudiments of the language.

260. The Humanists. — Fortunately Petrarch's influence was to live; for his personal charm and remarkable intellect made him the hero of the age. He corresponded with kings and scholars in all parts of Europe — men who were looking for sound knowledge and broader views of life. Many accepted his judgment that they might find the essence of human wisdom in the classics.

Under the guidance of these lovers of the classics, or "humanists" as they are called, many of the choicest gems of ancient

¹ Robinson and Rolfe, *Petrarch*, 60.

² *Ibid.*, 67.

³ *Ibid.*, 39.

literature were recovered. The study of Greek went on; the enthusiasm of the Italians and generous pay attracted teachers from Constantinople — the home of Greek culture since the collapse of the Roman empire. When that city fell into the hands of the Turks (1453), Italy took her place as the guardian of classical civilization.



THE SISTINE MADONNA

In the painting from which this picture is taken St. Mary with her child Jesus is the centre of a group. It is named after San Sisto (Pope Sixtus II), whose figure is in the painting. The picture is the work of Raphael's later years and is wonderfully beautiful. Now in the Dresden Gallery.

261. Art; Raphael (1483-1520). — The love of the beautiful which pervaded the Greek world appealed to the artistic sense of the Italians. The painters of the sixteenth century, like those of the Middle Ages, continued to treat of religious subjects. Their work, however, was no longer stiff and unnatural but lifelike, reflecting the beauties of nature. There were a score of artists of this period whose work has not been equalled since; but they had one and all to pay homage to their master, Raph'a-el.

Even as a simple country youth he was loved by all who knew him. People were attracted by his sad, quiet air and by his tender and sympathetic nature. His countless Madonnas—the work of his early life—have won the heart of succeeding ages, for they seem to reflect the beauty of his own character. While he was still a young man, too, he was engaged to decorate with paintings the walls of several rooms in the Vatican, which was the pope's

most sumptuous palace. Visitors rapturously admire the freshness and the beauty of these paintings.

262. Michaelangelo (1475-1564). — An equal genius was Mi-chael-an'ge-lo, who at the age of fifteen left his home, where a sickly mother and many selfish and worthless brothers despised him for his love of art. The stranger was welcomed at the home of Lorenzo de' Medici. Here he could associate with men of his class, with famous scholars, philosophers, artists, and poets. His greatest task was undoubtedly the decoration of the walls and ceiling of the Sistine Chapel of the Vatican. He was essentially a creator, who wrought with intense energy and allowed his imagination full sway. His works were not only beautiful, but original in conception, and many of them impress us with their tremendous power. The most awe-inspiring is the "Last Judgment" on a wall of the Sistine Chapel. Many critics consider him at his best as a sculptor. In that field his colossal statue of David in marble is his most admired work. There are many other Italian artists and authors whose work, inspired by Greek models, express the beautiful in man and nature.



RAPHAEL

Painted by himself.

263. Architecture. — Equally great strides were made in architecture. Here, too, the Italians went back to classical time for their models. The Roman basilica (§ 118), more or less modified, became a Christian church. In its simplest form the interior was accordingly an oblong hall with nave separated from aisles by rows of columns supporting the roof. The exterior was plain, and a square bell-tower — the *cam-pan-il'e* — was often added. This tower either formed a part of the building or stood entirely detached.

From this simple plan developed one more complex in the

form of a cross, with the centre surmounted by a dome. The most stupendous example of this form is the Church of St. Peter at Rome. It is an interesting fact that the Italian architect devoted his most careful attention to the interior, aiming to convey an impression of vast spatial proportion and harmony. The best effect was given when the form was that of a Greek cross, for then the eye could include the whole interior at a single glance. Any kind of basilica lent itself readily to interior ornamentation; and the vast size and costly decoration of St. Peter's, the central shrine of Catholic Christianity, impress the visitor with the colossal power and wealth of the Church in the period in which this building was erected (1452-1626).



CHRIST

The central figure in the Last Judgment, painted by Michaelangelo. Christ is seated on a great white throne, and is represented as a man of tremendous strength.

264. Copernicus (1473-1543). — In other fields, too, man's activities were seeking new channels. Co-per'ni-cus, a quiet monk of scholarly habits, took a deep interest in scientific matters. Opposing the old belief that the earth was the centre of the universe, he proved that our globe is nothing more than one of several planets which revolve about the sun. This fact had been known to the Greeks (§ 91) but had long been forgotten. As can be imagined, people thought



DAVID

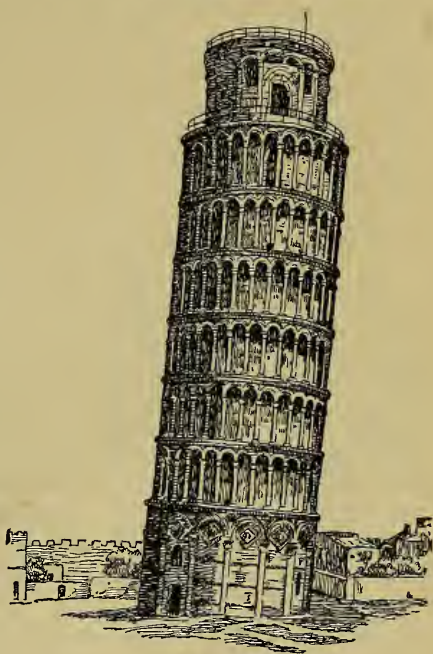
Colossal statue in marble by Michaelangelo, a work of his youth. David is on the point of attacking Goliath, and the perfect control of his great strength is admirable. Academy of Fine Arts, Florence.

it strange that the solid earth with its trees and houses was spinning about like a top and rushing around the sun at the rate of nineteen miles a second! The idea was too wonderful even to dream of; and it was not well understood till long after the death of the discoverer.

265. Galileo (1564-1642); his Discoveries in Physics. —

A worthy successor to Copernicus was found in Gal-i-le'o. His father was a merchant who wanted him to study medicine because it was the only profession that paid well. At the university he showed his natural inclination toward science. "While he was praying one day in the Cathedral, like the good Catholic he was all his life, his attention was arrested by the great lamp, which, after lighting it, the verger had left swinging to and fro. Galileo proceeded to time its swings by the only watch he possessed — his own pulse. He

noticed that the time of swing remained, as near as he could tell, the same, notwithstanding the fact that the swings were growing smaller and smaller."¹ This was an important discovery, for upon the principle involved in it all pendulum clocks are based.



TOWER OF PISA

From a photograph.

¹ Lodge, *Pioneers of Science*, 86.

In his methods Galileo was modern; he sought to discover great truths, as do scholars of to-day, by observation and experiment. In his time intelligent people believed that a hundred-pound weight would fall a hundred times as fast as a one-pound weight. They supposed, perhaps wrongly, that this was the teaching of Aristotle. Undoubtedly it seemed logical to them, and they continued to believe it though they had never made an actual test of its truth. Yet one morning before the assembled University of Pisa, Galileo ascended the famous leaning tower, taking with him a hundred-pound shot and a one-pound shot. He balanced them on the edge of the tower and let them drop. They struck the ground together, and a great scientific truth was established.

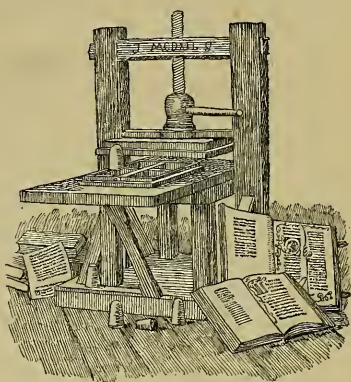
266. His Discoveries in Astronomy. — A few years later he took a small organ pipe, placed a lens in both ends, one convex, the other concave. This combination gave him the first telescope, though of very crude character, which made objects appear three times as large as their actual size. Afterward he ground more accurate lenses for a telescope which would magnify fifty times. With this instrument he proceeded to study the heavens. In these investigations he found that the moon in some respects is like the earth, and that the earth shines like the moon. He discovered, too, the satellites of the planet Jupiter. This event aroused a storm of protest from the scholars who were blinded by ignorance and tradition. In the old-fashioned mediæval way they argued: "There are seven windows in the head, two nostrils, two eyes, two ears, and a mouth . . . from which we gather that the number of planets is necessarily seven. Moreover the satellites are invisible to the naked eye, and therefore have no influence on the earth, and therefore would be useless, and therefore would not exist. Besides, the Jews and other ancient nations, as well as modern Europeans, have adopted the division of the week into seven days. If the number of planets were increased, this system would fall to pieces."

Galileo was a firm believer in the Copernican theory and explained its principles to thousands of eager listeners. In doing so he attacked the arguments of the theologians and

even contended openly against the authority of the Scriptures in scientific matters. Finally he was brought to trial by the Inquisition (§ 191) on the charge of heresy, but a threat of imprisonment induced him to promise not to teach such doctrines. For sixteen years all went well. Then, unmindful of his promise, he once more appeared as the vigorous supporter of the Copernican system. At the age of seventy he was compelled to go through a rigorous and prolonged cross-examination. Faced by torture and a threat of burning at the stake, the old man lost his courage and signed a statement agreeing to the immobility of the earth. The story goes that after putting down his pen, he was heard to murmur, "And yet it moves." By sheer force, accordingly, the progress of knowledge in this direction was temporarily checked.

267. Inventions. — Inventions, too, were to play a great part in the breaking up of the old order. The mariner's compass insured safety at sea and made easier the discovery of the new world. The telescope, as stated above, has made it possible for us to see other worlds. Gunpowder rendered insecure the mighty feudal strongholds, made the peasant with a gun superior to the knight with his heavy armor, and gave the death-blow to feudalism (§ 270).

Of all inventions, however, printing is certainly the most beneficial to mankind. Victor Hugo has called it the "greatest event in history." Its origin is obscure, but tradition credits Gu'ten-berg, a native of Mainz, Germany, with perfecting the movable letters which we call "type." He established the first printing press, too, about the middle of the fifteenth century.



GUTENBERG'S PRINTING PRESS

With examples of books printed by it. The method of working is evident. From a drawing.

Before the end of the same century there were in existence fifty presses, which were located in important cities, and which had already produced a vast number of books. The effect was far-reaching. No longer was learning confined to the clergy and the wealthy. No longer did one have to go to a monastery or university to make use of a library, as in the days when books were few and expensive. People were freed forever from dependence on the mediæval classroom with its narrow atmosphere. All who could read could afford to buy books. The result was an extension of knowledge and a rise in the average intelligence of Europe.

268. Results of the Renaissance. — From what has been said above it is clear that the greatest effect of the Renaissance was upon man himself. He broke loose from tradition, which had bound him tightly for centuries. In the East explorers found another religion which could exist with a high civilization. The Great Khan (§ 237) said: "We have a law from God delivered by our divines, and we do all they tell us. You Christians have a law from God through your prophets and you do not do it." Such knowledge made men more liberal. Many things, too, had happened which gave them increased confidence in their own powers. As they began to think of things outside the sphere of the Church, they made the important discoveries and inventions described above. Man no longer thought of life as a period of probation, in which he had to bear endless burdens patiently in the obscurity to which Providence had consigned him. Instead, there now appeared to him new desires, the ambition to raise himself above his fellows, and to seek his reward, not in a future life, but in the approval of future generations.

Topics for Reading

I. Economy and Social Conditions. — Hayes, *Political and Social History of Modern Europe*, I. ch. ii; Marchant, *Commercial History*, 78-112; Cunningham, *Western Civilization*, II. 138-224; Lindsay, *History of the Reformation*, I. 79-113; Burckhardt, *Renaissance*, II. 109-75; *Cambridge Modern History*, I. ch. xv; Scaife, *Florentine Life*, chs. iv-ix.

II. Printing and the Earliest Printers. — Putnam, *Books and their Makers during the Middle Ages*, I. 348-402; Hayes, I. 177-80.

III. **Lucca della Robbia.** — Vasari, *Lives of Seventy of the Most Eminent Painters and Architects*, I. 160-76; Pater, *Renaissance*, 65-74.

IV. **Sculpture.** — Field, *Introduction to the Study of the Renaissance*, ch. vii; Reinach, *Apollo*, 120-29.

V. **Raphael.** — Reinach, *Apollo*, 191-201; Hoppin, *Great Epochs in Art History*, 95-108; Berenson, *Central Italian Painters: "Raphael"*; Robinson, *Readings*, I. 536 f.

VI. **Architecture.** — Field, ch. vi; Statham, *A Short Critical History of Architecture*, ch. iv, vi; Reinach, 106-19.

VII. **Venice.** — *Cambridge Modern History*, I. ch. viii; Pater, *Renaissance*, 101-34 (Da Vinci).

VIII. **Erasmus.** — Gasquet, *Eve of the Reformation*, ch. vi; Stone, *Reformation and Renaissance*, ch. v; Robinson, *Readings*, II. 41-6; Emerton, *Erasmus*, see Contents.

IX. **Galileo.** — Marmery, *Progress of Science*, 100-102; Williams, *History of Science*, II. 76-92.

Review

1. Explain the division between mediæval and modern history. Is it a question of time or of the condition and activities of mankind?
2. In what ways do cities stimulate the growth of civilization?
3. Describe from the map the location of Florence. For what were this city and her people distinguished?
4. Describe their daily life.
5. Give an account of the condition and activities of the women.
6. Describe the relaxations of the business men.
7. Describe the festivities and holidays.
8. What was the character of the government? of the magistrates?
9. What was done to improve the city?
10. Mention some of the buildings. What are they severally noted for?
11. What was done in behalf of charity? What was remarkable in this effort?
12. Describe the elementary education; the advanced education.
13. What were the diversions of students?
14. What encouragements were given to culture?
15. Give an account of the early life and character of Petrarch.
16. What reforms did he undertake?
17. Define the humanists. What did Italy receive from Constantinople?
18. In what respect did the painters of the age improve upon mediæval art? Describe the character of Raphael. Mention some of his works.
19. Who was Michaelangelo? Mention and describe some of his works.
20. What are the distinguishing features of the architecture of this age? Explain basilica; campanile; St. Peter's.
21. Give an account of Copernicus and his discoveries.
22. Who was Galileo? What discoveries in physics did he make?
23. What were his astronomical teachings, and with what obstacles did they meet?
24. What were the great inventions of the age? What intellectual advantages did the people gain through any of them?
25. Summarize the results of the Renaissance.

Additional Studies

1. In what way did the growth of cities help bring about the decline of feudalism? From a review of the past few chapters make a list of the causes of the decline of feudalism. 2. What were the political and economic conditions of the cities of northern Italy which encouraged the growth of a brilliant civilization? 3. In what ways did Copernicus and Galileo continue the work of the Greek astronomers of the third century B.C.? 4. Why were these Italian astronomers able to make further progress in their science? 5. Why did the theologians oppose the advance of astronomical studies? 6. In what way did the printing press help democratize knowledge? 7. Why did scholars so long continue to write their works in Latin? What advantages came from the use of the modern languages for literary and scientific purposes? 8. For the future progress of the world why was a renewed study of the Greek and Latin authors necessary? 9. Compare the Roman basilica with that of the Renaissance. 10. Write an essay on one of the Reading Topics.

CHAPTER XVIII

ECONOMIC CHANGES IN THE PERIOD OF THE HUNDRED YEARS' WAR

1337-1453

I. THE WAR AND ITS EFFECTS ON FRANCE

269. England a Nation. — In the early years of the fourteenth century England still consisted of hundreds of small districts, each with its local customs. Thus far there had been little that favored national unity. In those days people had no newspapers¹ to bring them into close touch with one another or to tell them how great they were, or how little. Their world was bounded at most by the county in which they lived. Gradually, however, towns began to grow up (§ 225) and to receive their charters from the king. It was only natural that the towns and the king should join forces in subduing their common enemy, the baron. Finally the king emerged triumphant, a ruler of all England. For the first time the people began to feel that they were a nation. The king was their idol; and when he attempted to increase his dominion through conquest in France, the entire nation heartily supported him.

270. Beginning of the Hundred Years' War. — Meantime the king of France had centralized his power by repressing the feudal lords (§§ 208 f., 211). His subjects, likewise conscious of their nationality, flew to arms to repel the English invaders. This was the beginning of the long, intermittent

¹ Mention is here made of the newspaper because it proved an important factor in the intensification of nationalism (*cf.* § 388). The telegraph, telephone, and railway were introduced after nationality had well developed.

struggle known as the Hundred Years' War. A large army of French knights met the invaders at Crécy (1346). The English force was small, and consisted chiefly of farmers, who served on foot and carried long bows. Holding such soldiers in contempt, the French knights charged in the hope of an easy victory; but the English archers shot great numbers down, and turned the rest to flight. This battle may be taken as typical of a new mode of warfare, in which feudalism, long



A SQUIRE AND A CROSSBOWMAN

The squire is carrying his knight's halberd, an axe with long handle. The archer is drawing the string of his great bow by means of a crank. From 'Album historique.'

decaying through other causes, received its death-blow; for the most splendid knights of Europe proved no match for archers drawn from the lowest class of free citizens.

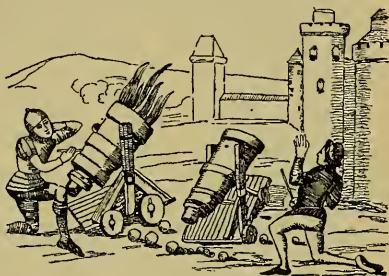
About this time, too, firearms began to be used in war. At first they were inefficient; but in time they were so improved as to complete the ruin of the knights and of the feudal system. Henceforth common freemen, armed with guns, were to constitute the military power.

Though Edward III, sovereign of England at that time, pretended to be king of France, he had little hope of ever making his claim good. Instead, therefore, of treating well the people of those districts which came into his power, he allowed his soldiers to seize their property, to burn their houses, and destroy their crops. He and his eldest son, the Black Prince, led their armies through most of France, everywhere plundering and ravaging till they temporarily converted this fertile, prosperous country into a desert. The castles and the walled towns they could not take; and Frenchmen, looking upon the English invaders as heartless savages, determined never to yield.

271. Joan of Arc. — The tide of victory ebbed and flowed at intervals, but for half a century the English gained territory. Finally they reached Or'le-ans. If they could take this great city, they had high hopes of completing the conquest of the entire country. The French were discouraged.

Charles, the Dauphin — heir to the throne — who should have led them to battle, gave himself up to pleasure and indolence.

Meanwhile Joan of Arc, a French peasant girl, brooded long upon the wretched condition of her country, and her heart was filled with "pity for the realm of France." God, she said, had given her the task of defeating the English and of conducting Charles to Rheims, where according to custom the kings of the country received their crowns. At first no one would believe her story; but finally Charles, convinced that she had some extraordinary power, sent her with an army to the relief of Orleans. She gave the French what they needed — faith and enthusiasm. With great spirit they drove the



CANNONS IN ACTION

Besieging a city with mortars, fifteenth century. From a MS. in the National Library, Paris.

English back from Orleans. Then the inspired maid led the prince to Rheims, where he was crowned. Not many months afterward Joan fell into the hands of the enemy. The English condemned her as a witch and heretic, and burned her at the stake. Her countrymen, whom she had saved, made no effort

in her behalf. After her death the French kept their courage, and gradually expelled the English from the whole country with the exception of Cal-ais'. This was the end of the Hundred Years' War (1453).

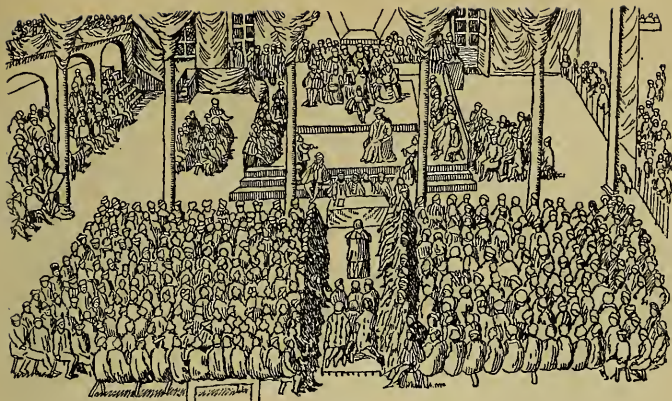


JOAN OF ARC

With corselet and sword. Her helmet and gauntlets are at her right. Made by Princess Marie of Orleans and erected in the city of Orleans. By permission of the Mentor.

272. *The Ravages of War; the Estates General.* — France suffered dreadfully from the ravages of the war. The invaders seized or destroyed everything in their paths, killed many of the people, and left the rest to starve or to live in wretchedness. The farms were deserted, trade was destroyed, and the roads and streets were overgrown with weeds. Many years passed before the country resumed its normal appearance. Meanwhile the French estates general (§ 211), which corresponded to the English parliament, was gaining influence. The king, needing great sums of money for carrying on the war, knew that he could collect taxes more easily if he should secure

beforehand the nation's consent to the levy. For this purpose he often summoned the estates general. While granting the levy, this body insisted on declaring how the money should be spent and on having a voice in other public affairs. The powers of the king, however, continued to increase; he forbade the nobles the exercise of their old right to levy and command armies. Instead he made one army for all France, commanded by officers whom he appointed. For the support of this national



THE ESTATES GENERAL

Session of 1576. From a print in the National Library, Paris.

army he persuaded the estates general (1439) to levy a permanent land tax. As he now had sufficient revenue, he rarely called the estates together thereafter; and as a result the national assembly was for a long time discontinued.

II. GREAT ECONOMIC AND SOCIAL CHANGES IN ENGLAND

273. The End of Serfdom in England. — Meanwhile the English peasant was beginning to shake off the bonds of serfdom. When in financial difficulty, the lord preferred to receive cash payment rather than the usual feudal services from his tenant. As this system came more generally into use, it made the farmer independent. He still paid fees to his lord, but his time was free to spend on his own little farm. With the money thus received the landlord hired men to do the work on his estate. He engaged not only former serfs but strangers from outside the manor. In this way there grew up a large number of workmen who were dependent on wages. It was the first wage-earning class since Roman days.

274. The Black Death (1348-1349). — While rural England was undergoing these changes the Black Death came. With



PILLAGE OF A CAPTURED CITY

Alost, 1382, Hundred Years' War. It shows the double line of walls supplied with round towers and gates, a few buildings, the deportation of plunder, and the slaughter of inhabitants. From a MS. of Froissart, 'Chroniques.'

our skilled physicians and careful sanitation, we have little fear of epidemics. But plagues were not rare in those days. Coming from China, this mysterious pestilence reached England in the spring of 1348, and spread over the country so rapidly that before the following summer it had devastated all parts of the British Isles.

The records of the various manors show us the number of deaths. In a certain manor in which ordinarily five tenants died annually we find that within eight months this pestilence swept away a hundred and seventy-two persons. Everywhere we hear the same story: high and low, rich and poor were alike

assailed. England was desolated; it is safe to say that more than one half of her population — men, women, and children — perished in that fatal year.

275. Effects of the Plague. — From this gruesome condition there was soon to rise a new order of things, a better and more prosperous England. As laborers had become scarce, the fields were idle and there was a great demand for workmen. Those who survived were accordingly in a position to demand good pay for their services. Naturally the lords did not wish to increase wages, but they either had to yield or to allow their land to remain uncultivated; and such neglect would have resulted in a total loss.

There was another reason for the rise in wages. As usually happened, famine followed the plague. The people of this time had no great warehouses in which to store food supplies against the time of need. Thus it came about that the unharvested crop of the year 1349 caused an unusual shortage of grain. The price of food increased enormously, and the workingmen had to receive more for their labor or starve.

276. The Statute of Laborers. — The landlords made strenuous efforts to avoid paying higher wages. They persuaded parliament to pass a law called the Statute of Laborers, which provided for the same scale of wages as before the pestilence. The laborer was also forbidden to travel from place to place to look for work. Violation of this law carried with it either imprisonment or a heavy fine. The judges took the side of the lords, declaring that it was unscrupulous in a person to turn another man's misfortune to his own profit. The bench's ignorance of the laws of supply and demand accordingly brought many hardships upon farmer and laborer, and a widening breach between rich and poor.

The debts contracted by the state in the Hundred Years' War placed an added burden on the shoulders of the peasants. Taxes were laid upon imports and exports, and a heavy poll tax on every adult.

277. The Peasants Prepare to Revolt. — The English peasant, unlike his cousin across the channel, was quick to resent

injustice. He had learned the dignity and power of labor and its importance in the life of the nation. In those days when magazines and newspapers were unknown, these ideas were spread throughout England by the poor priests and friars. Clad in coarse, undyed woollen garments, they wandered through all the villages, teaching people how to live a simple Christian life. Wherever they went, they won 'the heart of the honest peasant. They denounced the evils committed by the upper classes and they taught that servants and tenants may withdraw their services and rents from their lords that live openly a cursed life. Gradually therefore the peasants became converts to these new social doctrines.

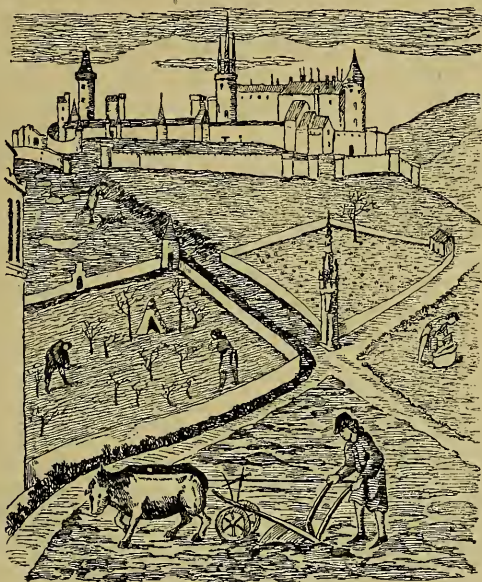
The peasants learned from the same sources that they should organize to secure their rights. In this work the friars played an important rôle. They served as messengers between different parts of the country, with passwords and a secret language of their own. In this way the commands of leaders could be rapidly carried to the peasants throughout the length and breadth of the land.

278. The Peasants' Revolt (1381). — When finally the storm broke, faster than the news could fly, the peasantry of England rose as one man against their masters. Violence and bloodshed followed but the peasants gained their point. They were at last free, for their victory marked the downfall of serfdom.

279. The "Stock and Land Lease." — Along with the fall of serfdom went the collapse of the manorial system; for the owners of land could not pay high wages and make a profit. In many instances the lord preferred to let a parcel of his land with some stock to a tenant. The latter was furnished with oxen which he used for ploughing and for other work in the field. Few cattle were fattened for the table, as beef could not be preserved through the winter. Every tenant, however, had a large pig-sty, which furnished him with enough salt pork to last through cold weather. He also raised many chickens, ducks, and geese. In fact poultry was a valuable possession, for the farmer could use it as easily as money in

exchange for what he needed to buy. The system here described is called the Stock and Land Lease.

When the tenant took good care of his little farm, his profits were handsome. In that case he would generally rent another strip of land and hire a workman to help him. Thus we find



MANOR HOUSE AND FIELD LABOR

Fourteenth century. In the background a large turreted manor house surrounded with a wall well furnished with gates. In front the labors of ploughing, planting, and seeding. The roadways divide the land neatly into fields. From a contemporary miniature.

the modern system of the landlord who takes the rent, the farmer who pays the rent and takes the profit, and the laborer who takes wages.

280. The Yeomen. — This new class of tenant farmers, along with other freeholders, were known as yeomen. For four centuries they were the backbone of rural England. As yet they

could not join in choosing members of parliament; but having the right to vote for county officers, they were a power in local politics. They served on juries, chose the coroner, and attended the sheriff's court. An equally important fact is that they were ever ready to bear arms for the honor and glory of their sovereign, and actually formed the strength of the English army (§ 270).

281. Sheepfarming; Enclosures.—The stock and land lease returned a substantial, though by no means an enormous, profit to the landlords. In ever increasing numbers they



A FLEMISH WARPING MACHINE

Operated by a woman. The process stretches the newly woven yarn of wool, and winds it neatly on spools preparatory to weaving. The woollen works of Flanders brought great wealth. From Vigne, '*Métiers des tisserands*.'

turned their attention to sheepfarming. This branch of agriculture was very lucrative, because there was little expense connected with it. In days when labor was scarce and expensive a few shepherds could take care of thousands of sheep. The lord, however, required a large amount of land on which his flocks might graze.

Fortunately for himself, according to the law of the time, he had complete control of all the land occupied by his peasants, and could do as he pleased with it. Greedily he took over the common pasturage of his tenants. Then he "enclosed" it by putting a fence about it, to keep his sheep inside and intruders outside. It made no difference to him that his tenants no longer had a place to pasture their flocks; his only consideration was that the rents he received were small compared with the profits of sheepfarming. Wherever possible he forced his tenants to leave, and enclosed his whole estate in one large pasture. The lords accordingly grew immensely rich. It was the peasant, as usual, who suffered from this arbitrary treatment. Robbed of his land, he drifted into the towns in search of employment.

282. The Manufacture of Cloth. — Sheepfarming caused a great increase in the amount of wool. Hitherto this commodity had been shipped abroad, as English workmen did not know how to make the raw wool into cloth. This condition the king sought to remedy by encouraging skilled Flemish artisans to settle in England and to teach his people the art of manufacturing cloth.

At present in our own country we welcome the foreigner, not only as an aid to our industry, but as one who is to become an American citizen of equal rank with ourselves. Englishmen of that time, however, were hostile to aliens, maintaining that foreigners were neither on a level with them, nor worthy of their society. This feeling was the more intense because of the long foreign wars which England had been waging. In times of excitement this dislike rose to fever heat, and on such occasions the lives of aliens were not safe.

From what has been said it is evident that the king took a radical step in his effort to build up English industry. "By letters patent he granted alien weavers the right to dwell in England and perform their craft safely and securely. They were not to be compelled to join any guild of weavers against their will. . . . Full and speedy justice was to be done regarding losses and injuries inflicted upon them."¹

283. Avoidance of the Old Towns. — This new industry did not develop in the old towns, where the guilds with their many useless restrictions held sway and where the taxes were especially heavy. "Let us carry on our work," cloth-makers said, "where we shall be undisturbed." Many of the older towns became almost deserted as manufacturers saw the disadvantages of these places. As there were no factories in those days, the cloth-making business could be carried on in small villages, or even in country districts.

284. The Creation of New Classes. — This industry brought a new factor into the economic world, the capitalist employer. Formerly when the market was small, a master artisan with two or three men could make and sell cloth with profit. In

¹ Abrams, *English Manners and Customs in the Later Middle Ages*, 105.

time this method of manufacturing failed to supply the increasing orders for goods. Production on a large scale became necessary. At the same time there arose a new class of men whose capital made it possible to hire a large number of workers. Not only the cloth industry but other trades were organized in this way. In the working world there came to be accordingly several distinct classes, including merchants, manufacturers, and artisans, in addition to unskilled hands. The scheme meant wealth to the capitalist and merchant and a living to the artisan.

285. The Middle Class.—Men who by cleverness had amassed fortunes, and who were not nobles by birth, were now joined in a group described as the Middle Class. It comprised chiefly the wealthy sheep farmers, the manufacturers, and the merchants. The rise of this moneyed class is the most striking social development of the period. The members occupied a high social position; they formed, so to speak, an aristocracy of wealth as opposed to that of birth. The king, when financially embarrassed, often called upon them for loans, and they often had the honor of entertaining his Majesty at banquets. In return the king made some of them knights and granted them permission to marry noble ladies. In time this class became the most powerful element in parliament and therefore most influential in shaping the policies of the nation. In the interest of their business they desired a strong government for the maintenance of domestic peace and for making the name of England respected abroad.

286. The Lower Classes: Political and Social Standing.—Below the middle class in rank were the yeomen, or well-to-do farmers, whose meagre political privileges we have already noted (§ 280). Still lower in the scale were the artisans and laborers, who were permitted to take no part in the government. Parliament passed laws carefully regulating industries, but always in the interest of the merchants and manufacturers. This legislation was unfavorable to the workman. He could not leave the district in which he lived, and he had to work for wages fixed by parliament.

In spite of these unfavorable circumstances the condition of artisans was on the whole good. The spinners and weavers, for example, both men and women, carried on their work at home. They chose their own hours, for they were paid by the piece. Living in the country or in villages, they had plenty of fresh air and a garden. It is true that wages were low, but in those times food was correspondingly cheap excepting in years of famine. The chief hardship to the poorer classes came in winter, when the scarcity of hay and vegetables made it difficult to keep domestic animals. Large quantities of salt meat and salt fish were consumed. Even when food was plentiful, however, it was not always wholesome. People ate few vegetables, and were warned against salads and raw fruit as dangerous to the health. Even in these unfavorable conditions we discover an advance in the standard of living which affected all classes.

287. Slow Progress of Law and Order. — In this period the English made slow progress in law and order. Like their ancestors, they were quarrelsome. They preferred to settle disputes by brute force rather than to bring them before a court. There were many deeds of violence, such as stealing, assault, and murder. This condition was due to the fact that the central government, while growing stronger, was not yet able to enforce its laws. Local authorities, too, frequently let offenders go unpunished either because they were too poor to undertake prosecutions or because imprisonment would cost the community too much. In other cases we find people imprisoned for no causes whatever, and not freed until they had paid a ransom.

288. Growing Power of Money. — In order to obtain the increasing luxuries, men desired to make more and more money. This period therefore saw a new growth of the vice of covetousness. We hear that "loyalty and truth were cast aside for the sake of money. Merchants were not afraid to burden their consciences with usury, although it was condemned as a heinous crime. . . . Lawyers defended unjust causes for the sake of money. . . . It was most difficult to gather together

an honest set of jurymen, as they continually perjured themselves for the great gifts which they received from the parties to the trial."¹ Swindling and cheating took place on a large scale.

289. **Good Qualities.** — In spite of their faults they had many estimable virtues. They were brave; they fought and killed, but always in the open. Soldiers, sailors, and merchants worked in the face of perils and difficulties on land and sea. They were hospitable to strangers, and generous to the poor and sick. In a childlike way they displayed a quaint humor, particularly in the delight afforded them by silly cartoons. They were especially fond of horses and dogs, but were slow in learning to appreciate art, literature, and music. They were usually polite, too, in their speech.

Above all, the Englishman was intensely patriotic. The battles of his country were "fought with a national weapon; its wars were financed by the national wealth of the wool trade; its armies were formed, not of feudal knights or foreign mercenaries, but by national and voluntary enlistment. . . . Political songs showed a popular interest in public affairs, and popular feeling is voiced in the poems of Chaucer."²

The attitude toward themselves and others is best expressed by a patriot of the time: "The English are great lovers of themselves and of everything belonging to them; they think that there are no other men than themselves, and no other world but England; and whenever they see a handsome foreigner, they say that he looks like an Englishman, and that it is a great pity that he should not be an Englishman."³

Topics for Reading

I. **The Battle of Crécy.** — Robinson, *Readings*, I. 466-70; Ogg, *Source Book of Mediæval History*, 427-36; Kendall, *Source-Book of English History*, 93-7; Gardiner, *History of England*, 240-2; Terry, *History of England*, 362-8.

II. **Devastation of France.** — Robinson, I. 472-5; Ogg, 436-9; Adams, *Growth of the French Nation*, 114 f.

¹ Abrams, *Social England in the Fifteenth Century*, 265.

² Pollard, *Factors in Modern History*, 22-23.

³ Abrams, 28.

III. The Black Death and the Peasants' Rebellion. — Kendall, 102-9; Cheyney, *Short History of England*, 243-50; Cheyney, *Industrial and Economic History of England*, 96-134; Terry, 371-5, 403-12; Gardiner, 248-50, 267-9.

IV. Enclosures and Poverty. — Allsop, *Introduction to English Industrial History*, 96-107; Innes, *England's Industrial Development*, chs. xx, xxi; Gibbins, *Industry in England*, ch. xvii.

Review

1. Explain briefly how the English people became conscious of their national unity. 2. When did the Hundred Years' War take place? How did it begin? For what is the battle of Crecy famous? Describe the English treatment of the French and of their lands. 3. Give an account of Joan of Arc. 4. What political changes took place in France because of the war (§ 272)? 5. How was serfdom abolished in England? 6. Describe the Black Death. 7. What effect had the plague on the quantity and price of food? on the condition of laborers? 8. What were the contents and effect of the Statute of Laborers? 9. Why did the peasants revolt? How did they prepare for it? 10. Describe the revolt. 11. Explain the character and working of the Stock and Land Lease. 12. Who were the yeomen? What was their political condition? 13. Give an account of enclosures. 14. Why and in what way did the manufacture of cloth arise in England? How were foreign tradesmen treated? 15. By whom was this industry carried on, and in what way? 16. What new social classification did the industry bring about? 17. Describe the standing of the middle class. 18. What was the political and social standing of the lower classes? their degree of comfort in home life? 19. In what degree was law enforced and order maintained? 20. How did the growth of industry affect the English love of money? 21. Mention some of the good qualities of Englishmen in this age.

Additional Studies

1. Explain the change from feudalism to nationality (§ 269). 2. How did the new feeling of nationality express itself in the relation of Englishmen with foreigners? In the Hundred Years' War? 3. Collect from this chapter all the causes mentioned as having helped the overthrow of feudalism. 4. Compare the estates general with the English parliament. 5. From an earlier chapter describe serfdom, and from this chapter explain its overthrow in England. 6. What effect had the Black Death on the condition of laborers? 7. Why were the peasants discontented? 8. Describe the results of their revolt. 9. Compare the new systems of rural economy with feudal economy. 10. What classes benefited most by these new systems, and why?

11. Why did new towns grow up, and how did they differ from the old? 12. Were Englishmen growing worse or better morally? 13. Did the majority now live more comfortably than under the feudal system? Give reasons for your view. 14. Write an essay on one of the reading topics. 15. Write a syllabus of this chapter like the one on p. 231.

CHAPTER XIX

DISCOVERIES AND EXPLORATIONS; THE SUPREMACY OF SPAIN

1400-1600

290. The Crusades and the Commercial Nations. — The Crusades had done more than anything else to broaden man's mental horizon (§ 206 f). They had furnished the impulse to scientific and literary activities in the "Revival of Learning." They had opened up communication between East and West. As we have seen, there was an enormous business transacted over the permanent trade routes between these regions during and after the Crusades. It is an important fact, too, that they helped to centralize England, France, Spain, and Portugal into strong political powers (§ 205). These were the nations of Europe which were now showing most enterprise.

291. Portugal. — Portugal was naturally fitted to carry on the early work of discovery. This little country, smaller than the state of New York, is admirably suited for commerce. It is bordered on two sides by the Atlantic, and has a number of excellent harbors. In the time of which we are speaking a majority of its million inhabitants were poor, for the land and money were in the hands of the nobles and clergy. The peasants were forced to work hard, for the arid soil afforded but a scanty living. They farmed intelligently, however, and raised large quantities of olives for export, and grapes for wine. There were almost no manufactures, and for that reason few artisans. Most of the people on the coast were fishermen. In their little barks they had often ventured far out of sight of land. They had dared travel where the most reckless of the ancients had feared to go — into the unknown ocean beyond the Strait of

Gibraltar. The Portuguese peasant or fisherman was illiterate, but he was sturdy, sober, brave, and industrious. He was well equipped by nature to endure the hardship as well as the good fortune which was to fall to his lot.

The Portuguese were devout Christians; they had furnished men and supplies for the Crusades; they had arisen as a man to help drive out the Moors. These religious movements had served to unite all classes and all districts into one nation. Local jealousies were swallowed up in national pride and ambition. The population was teeming with energy.

292. Prince Henry the Navigator. — It was a Portuguese prince, known to history as Prince Henry the Navigator, who turned this ambition in a practical direction. He lived a peculiar life in his lonely castle, far from all social pleasures. Never did he drink wine or give way to passionate words. His honest face, though ugly, and his straightforward speech inspired his people with confidence. Above all, he was an earnest Christian. It was his wish to crush the Moors of northern Africa so thoroughly that they would never again prove a menace to Christendom. For this purpose he persuaded his father to organize an expedition, which gained a foothold in northwestern Africa. This enterprise was the beginning of Portuguese power in Morocco.

At this juncture Prince Henry conceived the great project of converting the East to Christianity, and incidentally of securing the wealth and trade of the Orient for his country. He established accordingly a nautical station for the study of geography and navigation. About him were gathered the greatest scientists of the day. Prince Henry's place in history is chiefly due to the fact that he put exploration upon a scientific basis.

293. Exploration and Colonization of the West Coast of Africa. — Under his direction several expeditions set out along the coast of Africa, giving Portuguese names which still remain, to the places they passed. On return trips they brought back booty and slaves from the Dark Continent. The slaves were set to work on the farms of Portugal, so that many citizens were

made free to join the exploring movement. Proving lucrative, the slave trade quickly grew enormous; and in consequence slavery, a barbarous system of labor, remained a blot upon civilization until it was finally wiped out of existence in the nineteenth century.

Meanwhile the Portuguese slowly but surely extended their supremacy along the west coast of Africa, planting military and trading stations on the way. In 1488 Diaz reached the southern point of the continent, whence he hoped some future navigator might continue on to India.



CALICUT

With harbor in the foreground. From Braun and Hohenberg, 'Civitates orbis terrarum,' 1573. In this work the city is described as 'the most famous port of India.'

" At Lisbon's court they told their dread escape,
And from the raging tempests named the cape.
'Thou southmost point!' the joyful king exclaimed,
'Cape of Good Hope be thou forever named!'"

By this time Portugal had set up trading stations on the islands off the coast of Africa — the Ma-dei'ras, the A-zores', and the Cape Verde islands — possessions which she retains to this day.

294. **Opening of the Water Route to India.** — About ten years later Vasco da Gama rounded the Cape of Good Hope and finally anchored before Cal'i-cut, India. Eight days later he was permitted to go ashore. At once he repaired to the palace and made presents to the king, who was displeased at the smallness of their value, and who thought gold and silver should have

been sent. His goods were finally landed, but only after considerable opposition on the part of native traders. His return to Lisbon, however, proved the existence of a water route between Europe and the Indies. The joys of the Portuguese



PORTUGUESE GOVERNOR OF INDIA

Travelling in state, accompanied by his staff. One servant holds a sunshade over him, while another endeavors to keep the steed moving at a desirable gait. A squire, girl with sword, precedes his master, while beside the horse walks a little page. From an engraving of the sixteenth century.

were unbounded. They heaped great honors on the successful navigator. He was perhaps more pleased with his material reward, for the freight he carried had paid the expenses of his voyage sixty times over.

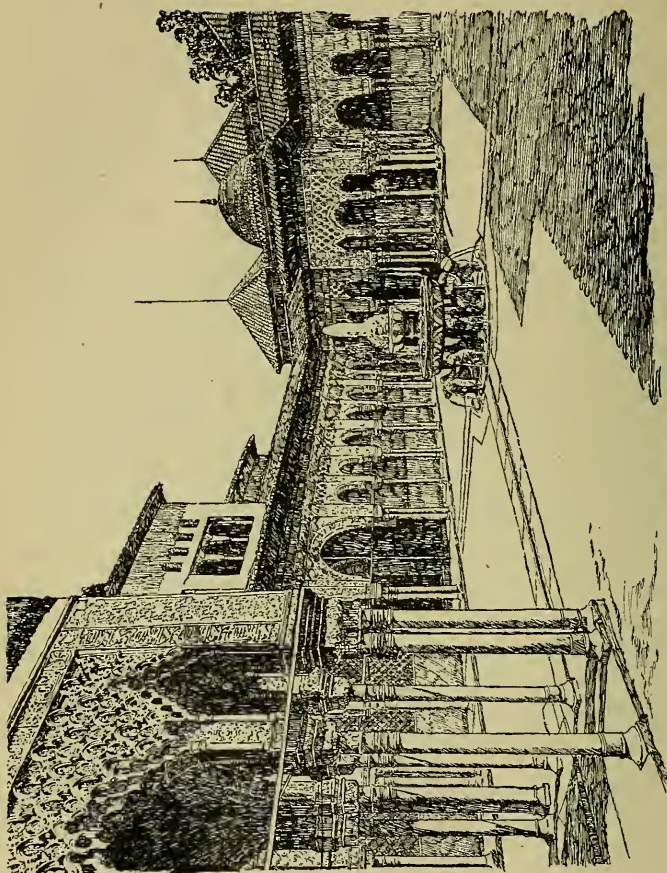
This voyage marked the decline of Venice, for overland routes were gradually abandoned. Lisbon became the commercial centre of the West. From that port vessels conveyed to Antwerp, for northern distribution, the wares of the Orient.

295. The Portuguese Colonial Domain. — Here at last was a world market where all nations might meet and trade. Unfortunately the new mistress of the seas clung to the old idea of monopoly — she wished all the trade for herself. Accordingly she applied to the pope for a title to the new lands. Christians believed that the pope was supreme lord of the earth, and as such had the sole right to dispose of it. The Portuguese, who had always been friendly to the pope, were granted the right to search out, discover, and claim as their own all lands eastward and southward as far as the Indies. They were permitted also to confiscate whatever land they wished, and to sell the natives into slavery.

In 1508 the Portuguese appointed Al-bu-quer'que governor of their new lands. He was well fitted for his task — a man of great wisdom and character, fearless and intelligent. Gifted with remarkable foresight, he saw that in a few years other nations of Europe would rush madly toward the East. In those few years he had to make the position of Portugal secure. He built fortresses and naval stations therefore at strategic points, and established trading posts in convenient places.

As he had but a small army with him, he used diplomacy in persuading the native princes to recognize the king of Portugal as their sovereign. In this task he succeeded remarkably well. His compelling personality filled the Orientals with awe; his swiftness of action appealed to their imagination. He understood the native mind, too, and proved to be its master in intrigue. His orders were just, as well as firm. Above all, he won the affections of those about him. A glance at the map will show that by the middle of the sixteenth century the Portuguese had extended their commercial supremacy over an immense area — the entire coasts of Africa and Asia from the straits of Gibraltar to Canton, China, including many near-by islands.

296. Spain. — Spain, which occupies the larger part of the Iberian peninsula, is mainly a plateau. In this rugged country hardy shepherds tended their flocks of sheep. Once a year they cut the wool, washed, combed, and carded it. Then they sent it to the cities in the valleys to be made into cloth. Most



COURT OF THE LIONS

In the palace of the Alhambra, 'Red Castle,' seat of the rulers of Granada, Spain. It is a beautiful example of Moorish architecture. From a photograph.

of this cloth was exported to other cities on the Mediterranean, with which Spanish merchants carried on an active trade. For centuries the southern and eastern parts, which alone were fertile, belonged to the Moors, who were Mohammedans, and who had invaded the country from Africa. They cultivated the soil with great diligence and skill by means of implements which they had perfected. After their expulsion the Spanish farmers took possession of these lands; but indolent by nature and despising work, they gradually allowed their farms to fall to ruin. As the vineyards and olive orchards required little care, they alone remained productive.

Surrounded on three sides by water and provided with excellent ports, Spain was admirably fitted for colonization and commerce and for maritime empire. Her economic development, however, was stunted by her religious policy, which aimed at the extirpation of all non-Christians, chiefly the Jews, who were the most industrious, intelligent, and enterprising classes of the population.

297. The Unification of Spain. — Such was the condition of affairs in the fifteenth century. Looking further back into the past, we find, in the Middle Ages, the Moors in possession of nearly the whole peninsula, with a few petty Christian kingdoms in the mountains of the north. During the early centuries of modern time the Christians gradually expanded southward, uniting more closely with one another and driving the Moors before them. In 1469 the unification of the Christians of Spain was completed by the marriage of King Ferdinand of Arragon with Queen Isabella of Castile. The war on the Moors continued, till a final effort of militant Christianity seized Granada, the last Moslem stronghold in Spain (1492). The Moors still remaining in the kingdom continued rebellious till their expulsion in 1609; and the numerous sect of Jews were given forthwith the alternative of baptism or exile. The political unification and the suppression of non-Christians greatly intensified the national spirit, which with the Spaniards assumed the form of crusading religious zeal.

The new sovereigns, mentioned above, had found their coun-

try on the verge of anarchy. The chronic disturbers of the peace were the barons, who were little better than bandits. Ferdinand prudently formed a Sacred Brotherhood of the chief cities, whose principal service was the levy and support of a mounted police. This force mercilessly swept the country, and brought to justice those nobles who had opposed the will of the sovereign. In places where evil-doers abounded the government established another class of police officers, the Correctors, who put down lawbreakers with surprising efficiency. About the same time the national legislature, which formerly had enjoyed great independence, was made subordinate to the king. Gaining control also of the armies of various religious orders — organized for the expulsion of the Moors — the king made himself for the first time commander-in-chief of all the military forces of the state. Lastly he employed the Inquisition to deal with offenders whom he could not reach through the ordinary courts. The measures of police administration and the centralization of power in the king's hands added extraordinary strength to the state, changed it in fact from a feudal state to one of the modern type, and enabled it to undertake efficiently the work of colonizing and of controlling vast regions beyond the seas.

298. Columbus. — It was a foreigner, a Genoese sailor, who turned the ambitions of this country toward the sea. We know little of the early life of Christopher Columbus. At the age of fourteen he was a sailor under the Genoese flag; ten years later he entered the Portuguese service. Here he learned scientific navigation from men who had no superiors in that line. His mates called him a dreamer because he believed that the Indies could be reached by sailing westward. He was acquainted with the views of the ancient Greek scientists (§ 91), and was therefore convinced that the earth was a sphere. He believed that six-sevenths of the earth's surface was land; hence the ocean journey between Europe and Asia would be comparatively short. Had he known the real distance, it is likely that his courage would have failed him. Fortunately the charts of the time proved conclusively that Japan was on the same

parallel of latitude as southern Spain. Naturally no one understood that an entire continent lay between. On the contrary maps showed the alluring proximity of Japan, with islands along the route, distributed at convenient distances, so that mariners might have a place to anchor every night. Columbus knew no more than his contemporaries. Unlike them, however, he dared put his conclusions into practice.

299. The Discoveries of Columbus. — Columbus sought to prove to the monarchs of Spain that his plan was practical. Poverty-stricken, he pleaded his cause for years, the butt of court wits who scoffed at “the great dreamer.”

Finally Queen Isabella, agreeing to his terms, fitted him a fleet of three vessels. He and his descendants were to be viceroys of India forever, with one-tenth of all the profits of governing and exploiting whatever territory he might conquer. Later, however, this bargain was repudiated, for the Spanish monarch could not bear to see a foreign adventurer sovereign of a vast realm acquired under the patronage of Spain.

The westward journey was long and tedious but land was finally sighted. It was one of the Ba-ha'ma islands, which Columbus christened San Sal'va-dor. After visiting several other islands he was convinced that he had found Asia. He discovered gold as well as cotton and pepper, products for which the East was noted. Thoroughly convinced that he had reached India, he called the natives Indians.

300. The Naming of America. — Soon after the discovery of the New World others began to make voyages of exploration



MAGELLAN'S SHIP

In 1519 Magellan set sail from Spain with five ships, and reached the Philippine Islands in 1521. After his death in that region one of his ships, the Victoria, continued on to Spain, thus completing the first circumnavigation of the globe.

in the same direction. In three or four of these expeditions the part of astronomer was taken by A-mer'i-go Ves-puc'ci, an Italian in the service of Spain and afterward of Portugal. He wrote an account of the plants, animals, and natives of the coast that came under his observation. In the general ignorance as to the real discoverer the name Amerigo, in its Latin form America (feminine of Americus), rather than that of Columbus, was given to the new continent.

The work of exploration was pushed so rapidly that before the middle of the sixteenth century Spanish sovereignty had been proclaimed over the West Indies, Florida, Mexico, California, and the whole seaboard of South America, with the



SPANIARDS BATTLING WITH AZTECS

From an Aztec drawing.

exception of Brazil. Naturally Spain did not wish other nations to share in her new possessions. She appealed, therefore, to the pope, the arbiter of international affairs, who divided the world into two parts — leaving the Eastern half to the Portuguese, and giving the West to the Spaniards. Brazil alone on the Western continent was granted to Portugal; and when Spain absorbed Por-

tugal (1580), the possessions of both countries were temporarily united.

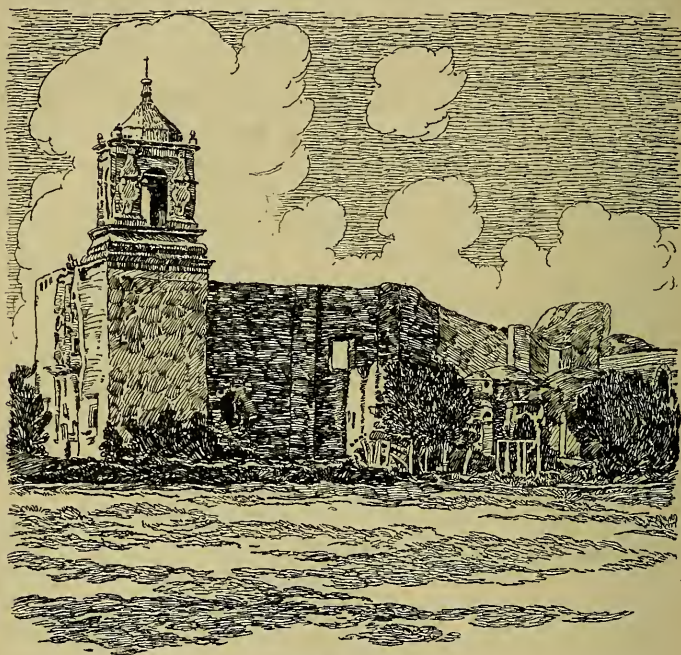
301. Spanish Conquests in America. — The work of conquering this vast area and of civilizing its millions of Indians is unparalleled in brilliancy and daring. The "Conquerors" with their bands of soldiers seem like a race of supermen. Born in a mountainous country, they were by nature hardy, abstemious, and independent. The greater part of their lives they had spent on the field of battle; and their warlike exploits, along with their knightly education, made them brave, proud, and courteous. Their love of adventure and their imagination had been fed on the romance of chivalry; and their practical experience had given them the pioneer qualities of observation and

alertness. Their varying fortunes in the wars had brought them endurance and a dogged resolution. Gradually they worked their way inward from the seacoast, through dense jungle and forest, over plain and mountain, fighting as they went, and building fortresses to protect their winnings. Occasional failure and defeat served only to whet their determination, and eventually to give them the mastery over the lands and peoples that stretched from Porto Rico to San Francisco, and thence southward to the Straits of Magellan. Gold and the gospel furnished motives fully as strong as that of glory.

Thousands who aspired to wealth were attracted to the new possessions. It was a bitter disappointment to find unclad savages and dense forests instead of mountains of gold. Drooping spirits were restored, however, by the discovery of gold in Mexico and Peru. Countless numbers migrated to those countries in the hope of finding a quick and easy way to fortune.

302. The Christian Motive. — The seven hundred years of struggle against the Moors had created in the character of the Spaniards an intense religious as well as political ardor. They could not help regarding the unbeliever in Catholicism as a foe to God and Spain. This intense religious zeal found an outlet in the New World, where millions of souls might be saved for Christ. This work was entered upon with burning enthusiasm by all ranks of Spaniards, who willingly left home, comfort, and friends to live in the wilderness. They continually exposed their lives to danger, since they thought only of the savages for whom they were working. Missionaries sought not only to convert the natives but to scatter among them the seeds of European civilization. In this way alone, they thought, could conditions be permanently improved. Those who were intelligent and eager to learn were brought together into a mission. This was an industrial school where the pupils were taught simple arts. Its teachers were the friars, many of whom had been plain Spanish peasants. Discipline was strict and the day's work began and ended with prayers. Each Indian, besides cultivating his own land, had to work two

hours a day on the mission farm. Such establishments became very prosperous and productive. They are the greatest contribution made by Spain to the development of America. Even to-day the Spanish missions in California stand as monuments to the work of these self-sacrificing friars. Other schools and



SAN JOSÉ MISSION

San Antonio, Texas, once a powerful agency for the civilization of the Indians.
Present appearance. By permission of the Mentor.

in time universities were founded. Many hospitals, too, provided for the needy and the sick. In an age when the brotherhood of man was not a generally accepted principle, Spanish efforts for the betterment of the subjects oversea were unique in the movement of colonization.

303. Administrative Abuses. — It must not be assumed, however, that Spanish domination was an unmixed blessing to the natives. Naturally rascals and ruffians stole their way into government service. Thousands of miles from home, they felt themselves free to use their own devices for extorting more and more wealth from the Indians. Particularly common in the gold and silver mines were floggings, torture, and manslaughter. Nor were even the best officials always guided by humanitarian motives. The harsh legal codes of the day had hardened men's sensibilities to suffering. From the prolonged warfare at home, too, they had come to feel a contempt for human life. Not only were they cruel to subjects but they sometimes even sold into slavery or put to death their fellow countrymen. Their inhuman treatment of the American natives therefore only reflected the spirit of the time. Officials found it far more profitable to cheat and rob the Indians, and to force them into slavery, than to spend their time in improving the country. The object of many an officer was to return home as speedily as possible to squander his booty in riotous living. It is true that the king of Spain devised rules for the just and fair treatment of natives, but the cumbersome machinery of government, the great distance between home and colony, and the slowness of travel made it extremely difficult to punish erring officials.



NEGRO MINERS

Slaves in the Spanish colonies. From De Bry, 'Voyages.'

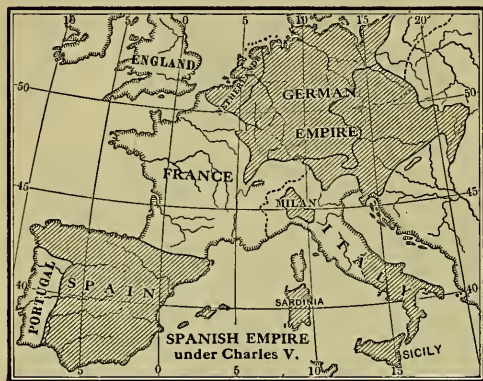
to force them into slavery, than to spend their time in improving the country. The object of many an officer was to return home as speedily as possible to squander his booty in riotous living. It is true that the king of Spain devised rules for the just and fair treatment of natives, but the cumbersome machinery of government, the great distance between home and colony, and the slowness of travel made it extremely difficult to punish erring officials.

304. Other Obstacles to Colonial Prosperity. — Colonies have usually been regarded as a means of producing raw mate-

rials to feed the factories at home. The Spanish possessions were well fitted for this purpose; for the temperate zones of America are notably productive. The vast tracts of fertile lands, however, made little appeal to settlers. It is true that Spain was a small country and so sparsely populated that the officials and priests who emigrated to the new world proved a serious drain. Spain could hardly spare more of her people for permanent settlements. Few families came; and unmarried adventurers usually took to themselves native wives. The result

was a mixed race and a lower civilization.

Unfortunately, too, the gold and silver mines blinded newcomers to all else. The indolent Spaniards now began to forsake all work which did not yield a large return with little effort. Manufacturing at home and agri-



NOTE. Philip II was the son and successor of Charles V (§ 321), whose European dominions are indicated on this map.

culture in the colonies waned almost to the vanishing point. Bullion kept pouring into Spain, yet only to produce an unhealthy condition of economy.

305. The Colonies Sacrificed to Imperialism. — The gravest injury befell both America and Spain through the political ambition of the king. He did not use the bullion from the New World for improving internal conditions but for strengthening his prestige in Europe. Early in the sixteenth century this policy made Spain the greatest power in the world. Besides her vast empire in the New World, the Netherlands, Austria, and Naples were under her control. Her king ruled the Holy

Roman Empire (§ 190). Portugal, too, with her rich East Indian empire was soon to fall to her lot. To the ambition of ruling and extending this vast empire all hopes of internal improvement were sacrificed.

The Spanish sovereign Philip II (1556-1598) was not capable of ruling over so vast an area or so many different peoples. Such work required a genius. Philip was conscientious, to be sure, but of a suspicious nature. He toiled early and late on matters of routine which would better have been left to his helpers. On the other hand, his assistants, men of action, were so restricted by his orders that they worked at a great disadvantage. When affairs went wrong, too, Philip made no attempt to find the reason, but looked to God to bring order out of chaos.

His European subjects were giving him great trouble. Many had deserted the Catholic faith for other beliefs which were continually becoming stronger. The most powerful of Catholic monarchs, Philip felt it his duty to stamp out these Protestants, as they were called (§ 326). Throughout his realm this persecution led to constant religious wars, which proved to be a serious financial burden. It was during these wars that the Dutch Netherlands threw off the Spanish yoke and became an independent nation. Many of the Protestants who were forced to flee the empire were skilled artisans. In this way home industries were deprived of their best workmen, and Spain was left a poorer nation.

306. Trade Restrictions. — The Spanish people firmly believed that their new possessions existed for their benefit alone. Goods which the colonists needed they were permitted to buy from the mother country alone, and at ridiculously high prices. They were permitted further to export their wares to no other country nor in any other than in Spanish vessels. At a later date this precedent was followed by the other colonizing nations — Holland, France, and England.

Spain was economically unfit to enforce this policy. Her factories could not supply the large colonial market; and the demand therefore came to be filled more and more with foreign manufactures. Then, too, there were not enough Spanish

ships for this carrying trade. Large profits lured the swift light vessels of other nations to smuggling. They were ready to sell merchandise to the colonists at reasonable rates, and to purchase their surplus stocks. Through this cause the legitimate trade of Spain with her colonists shrank to a relatively small volume.

307. Summary of the Economic Decline of Spain. — Spain had rendered a great service to the world by helping Columbus in the discovery of America. Through their desire for adventure, their crusading zeal, and their longing for wealth, her people had explored and opened up a large part of the New World. It is clear, however, that she failed to take advantage of the wonderful opportunities which lay within her grasp. In the first place she attempted expansion on too large a scale; her vast endeavors overtaxed her limited financial resources and drained her of men. Then, too, the development of the colonies was sacrificed to dynastic interests on the continent of Europe.

Lastly, the very mines of the New World proved a cause of decay. In those days the precious metals were thought to be wealth itself, not a mere medium of exchange. As long therefore as galleons continued to return from America with large amounts of gold and silver, the Spaniards thought themselves prosperous. This easy method of gaining wealth placed a premium upon idleness. Industry and agriculture stagnated; and Spain was no longer self-supporting. Part of her fortune went to other countries in exchange for food and clothing. The rest drifted abroad to pay the debts of war and of an extravagant court. With her commerce and her income shrinking and her expenses growing, Spain even in the sixteenth century began to decline. The possessions which she had taken from Portugal were soon lost to other nations; her American colonies, however, she retained until the opening of the nineteenth century.

Topics for Reading

Those who are using this book are advised to read first Hayes, *Political and Social History of Modern Europe*, I. 49-69, and afterward the following authors.

I. **Portuguese Colonization.** — Keller, *Colonization*, chs. iii, iv; Morris, *History of Colonization*, I. 199-229; Webster, *History of Commerce*, 115-21; Cunningham, *Western Civilization*, II. 129-38, 183-90.

II. **Spanish Colonization.** — Cheyney, *European Background of American History* (American Nation), I. ch. v; Morris, I. 230-59; Webster, ch. xvi.

Review

1. Summarize the effects of the Crusades as given in § 290.
2. Describe the situation of Portugal; the commercial activities of her people.
3. Give an account of Henry the Navigator, and of his work.
4. Describe the explorations along the western coast of Africa. What islands did Portugal acquire in that region?
5. How was the water route to India opened? What was the effect on Venice?
6. How was a Portuguese empire built up? Describe its location. What was the character of Albuquerque, and what did he accomplish?
7. What were the occupations of the Spaniards? What was their condition?
8. How was the unification of Spain brought about?
9. Give an account of Columbus. What were his ideas and hopes?
10. What arrangements were made for him by Queen Isabella? Describe his voyage and discoveries.
11. Why was America so named? How were the conflicting claims of Portugal and Spain adjusted?
12. How did the Spaniards look upon America and its inhabitants?
13. Describe the effort to convert and to civilize the Indians.
14. What was the extent of Spain's power in Europe? What was the character of Philip II, and with what difficulties did he meet?
15. How were the Spanish colonies treated?
16. In what occupations did most of the colonists engage?
17. What restrictions were placed on trade, and with what object and result?
18. What brought Spain to decline?

Additional Studies

1. Why did the limits of navigation remain unchanged through so many centuries?
2. What made it possible for early modern navigators to extend their voyages to unknown parts of the world?
3. What products of the Far East did the western Europeans especially seek (see earlier ch.)?
4. Was the idea of sailing west to India new to the world?
5. What was there in the situation and civilization of Portugal that made her the first country to navigate the Atlantic extensively?
6. Why did she precede England in this activity?
7. Describe the conquest of Spain by the Mohammedans (earlier ch.).
8. Why was Portugal supplanted on the sea by Spain?
9. Enumerate the causes of the decline of Spain.
10. Write a syllabus of this chapter like that on p. 231.
11. Write an essay on one of the Reading Topics given above.

CHAPTER XX

THE PROTESTANT REVOLT ON THE CONTINENT

I. THE REVOLT IN GERMANY

1517-1555

308. Political Condition of Germany. — While other countries were developing into powerful nations, Germany remained feudal and disunited. Nominally this great region continued to be ruled by one supreme lord — the Holy Roman Emperor (§ 190). He did not reign by the “grace of God,” as did the sovereigns of France and England, but was elected for life by seven powerful feudal lords of the empire. The office of emperor accordingly was not hereditary; often it was filled by a foreigner. This circumstance proved especially disagreeable to German-speaking people, in whose hearts patriotism was beginning to awaken, and in whose minds plans were forming to achieve national unity.

309. The German Princes. — Though in name a unit, the empire was hopelessly cut into small states. There were many principalities, the study of which is all the more bewildering because most of them comprised patches of territory lying separate from one another. In fact almost any ruling prince had to cross a neighbor's land to visit the outer portions of his realm. Each of the more powerful states, however, such as Saxony and Bavaria, had its own supreme court and its own fiscal system and coinage. It was free also to enter into relations of war and peace with foreign states. In exercising these functions the great feudal princes were real kings, who preferred the safety and enlargement of their own realms to the

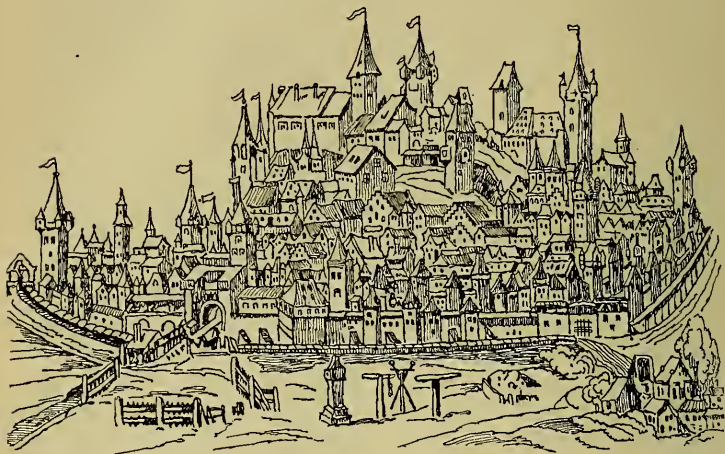
unity of the empire. Theirs were the only strong governments in Germany.

310. The Princes and the Church. — Little by little the princes quelled the free nobles and absorbed the free cities within their domains. It was difficult, however, to combat the mighty power of the Church. The abbots and bishops, who were politically no more than great feudal princes, claimed that they owed allegiance to the pope alone. They asserted their freedom from the temporal rulers; they attempted to administer justice and collect taxes within their boundaries. Naturally the princes did not wish to allow a large part of the community to remain beyond their control. To them it was an additional grievance that the Church government at Rome was constantly demanding more and more German gold. This precious commodity the states needed to pay their expenses.

311. Economic Improvements. — In spite of its disunited condition, Germany began to trade with the East. As manufactures were few, goods had to be paid for in gold and silver. An economist of the time deplores the fact that "pure good gold and silver money is sent out of the land . . . to buy silks and satins from India which are of no use to us. In this way we make everybody else rich and remain beggars ourselves." Fortunately people turned to manufacturing, and industries grew up. At length German wares, rather than German money, came to be exchanged for eastern goods. Meanwhile the merchants who had grown wealthy in this trade began to unite their strength. By driving out small competitors they gradually built up a monopoly of trade. This advantage enabled them to buy in large quantities and to fix prices to suit themselves. The capitalization of industries here described gradually broke up the old guild organizations.

312. Improvements in City Life. — The growth of a merchant class wrought great changes in town life. The visitor to Nu'rem-berg saw "many houses that befitted kings, and that the king of Scotland was not as nobly housed as a Nuremberg merchant of the second rank. They filled these dwellings with gold and silver plate, and with costly Venetian glass; their

furniture was adorned with delicate wood-carvings, and costly tapestries decorated the walls." With an intense civic patriotism they "built great churches, chambers of commerce, and assembly rooms, where they had their public dances, dinners, and other kinds of social entertainments."¹ Unfortunately this wealth was used, not for solid improvements, but for luxuries in dress and living.



NUREMBERG

Famous for its beautiful streets, its rows of dwellings with high-pointed roofs, many of them fit for princes, the imperial castle on the apex of the hill, the encircling wall strengthened by 183 towers, and a population industrious and happy. From a MS. of the fifteenth century, Museum of Nuremberg.

313. Oppressive Monopolies. — It is evident, too, that the German merchant used methods which were decidedly unfair. The leader in protest against such conduct was Martin Luther, who was to play an important rôle in the breaking up of the mediæval church. His complaint sounds distinctly modern. "The monopolists succeed in driving out the small merchants by buying up large quantities of goods, and then suddenly raising the prices when they are left masters of the field. So

¹ Lindsay, *History of the Reformation*, I. 86.

these monopolists have everything in their hands and do whatever they wish, raise and lower prices at will, and oppress and ruin small dealers, just as a great pike swallows up a lot of little fishes. . . . If monopolies are permitted to exist, then justice and righteousness must vanish."

314. Dishonesty Prevails. — Nevertheless monopolies continued to prosper and expand. Not content with the Eastern trade, the merchants obtained control of domestic goods, including the very necessities of life, as grain, meat, and wine. Prices they raised until they made it impossible for the poor man to live.

Luther tells us that merchants were none too scrupulous. "They have learned the trick of placing such spices as pepper, ginger, and saffron, in damp vaults in order to increase their weight. There is not a single article out of which they cannot make an unfair profit through



GERMAN PEASANTS

On the estate of a count, working and feasting. Their occupations and the character of the buildings are evident. In the centre are swine feeding on acorns; farther back are deer and one large hare. From Kleinpaul, 'Mittelalter.'

false measuring, counting, or weighing, or by producing artificial colors. They put the good quality on top and bottom and the bad in the middle."

Agitation against these evils, however, gradually died. The merchants continued to grow wealthy, and wealth meant power. For business purposes they wished a strong central government. They allied themselves accordingly with the powerful princes.

315. The Peasants. — The great majority of the population, however, were the peasants. We know little of their life, for

chroniclers of the time considered the nobles and merchants with their wealth and luxury all-important. Peasant life must have varied to a great extent, for the farmer was so dependent on his landlord that the character of the proprietor counted for much in the condition of the people.

Village life generally prevailed. The small group of houses was surrounded by a wall or a fence made of strong stakes and interlaced branches. There was but one entrance, through a locked and carefully-guarded gate. Outside the fence was dug a deep ditch over which was a drawbridge. In the village were a small church and a town hall, where the village council met. This body settled disputes among the villagers; it attempted also to adjust feudal assessments.

316. The Peasant's Cottage and Garden. — The house of the peasant was a wooden frame filled in with sun-dried bricks and thatched with straw. The chimney was of wood protected by clay. Under this one roof were sheltered live stock, fuel, food and fodder, as well as the family. The furniture was meagre — a table, a few three-legged stools, and one or two large chests. The rude cooking utensils were hung here and there on the walls. On the rafters above, the peasant hung his store of provisions — dried meat and fruit and baskets of grain. Dishes were of coarse clay and were seldom washed. In fact these unclean conditions led to the passing of a law which ordered that tablecloths be washed at least once a year.

About each house was a small garden enclosed by a fence. Here the peasant raised cabbages, greens, and lettuce; poppies, garlic, and hemp; apples, plums, and grapes. If ambitious, he had in addition a beehive and a pigeon-house. His food was substantial but plain — coarse bread, oatmeal porridge, and cooked vegetables. His drink was water, whey, sour country wine, or beer.¹

317. Amusements. — The monotony of farm life was broken by the Church festivals which occurred with amazing frequency. After mass on those occasions the girls and pipers spent their time at the "dancing place." The men and lads hastened to

¹ Compare the similar features of life in France; ch. xxi.

the town hall, where they became busily engaged in "eating calf's head, tripe, liver, black puddings, and roast pork, and drinking whey and sour country wine until some one sank under the benches; and there was such a jostling, scratching, shoving, bawling, and singing that not a word could be heard."¹ In the evening they, too, gathered at the dancing place. "The men whirled their partners off their feet and spun them round and round or seized them by the waist and tossed them as high as they could; while they themselves leaped and threw out their feet in such reckless ways that the onlooker thought they would all fall down."²



GERMAN PEASANTS

In holiday attire, shortly before the time of Luther. From a pen-sketch.

318. **Martin Luther** (1483-1546). — It was in these surroundings that Martin Luther grew up. His parents were pious folk who wished their son to share their devotion to the Church. While he was yet an infant his mother sang to him: —

" Oh Jesus, Master, meek and mild,
Since thou wast once a little child,
Wilt thou not give this baby mine,
Thy grace and every blessing thine?
Oh Jesus, Master mild,
Protect my little child! "

As soon as he could talk, he was taught the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. He received his early education at the village school, where like other boys of his time, he endured harsh treatment at the hands of his teachers. Though poor he continued his studies and finally received his Master's degree from the University of Er'furt (1505).

¹ Lindsay, I. 94.

² *Ibid.*

During his college course Luther's jovial disposition and honest nature made him popular among his fellow-students and won many friends. On a sudden impulse he entered a monastery. Here after the manner of monks, he strove to save his soul by fasting and scourging himself. Finding, however, that these "good works" brought him no comfort, he became convinced that the only way man could be saved was by faith in God and His promises.



UNIVERSITY OF ERFURT

In which Luther studied. Its charter was granted in 1392 and it continued as an educational institution till 1816, when it was disused and the endowment applied to other objects. From a sketch.

319. **His Protest against Indulgences.** — A few years later Luther became professor of theology at the University of Wit'ten-berg, where he preached this rare doctrine. At that time various monks were travelling through Germany "selling indulgence papers." The proceeds from their sale were to go toward the rebuilding of St. Peter's at Rome. By contributing money for this worthy cause, the purchaser of an indulgence was partially freed from punishment for his sins on condition of sincere repentance. Unfortunately some people thought that the purchase of an indulgence gave them the right to sin. In their case a low morality was the natural result. In the face of this evil Luther could not long keep quiet. As a loyal son of the Church, therefore, and in accordance with the custom of the time, he expressed his protest in Latin on a Wittenberg church door (1517).

320. **He Breaks with Conventional Religion.** — Forcing him into debates, his skilful critics proved that Luther disagreed with the Church in its most important teachings. In his opinion the pope was only a human being, and like other men could make mistakes. He believed, too, that the pope should not have the sole right to interpret Scripture. In his mind the old

distinction between clergy and laity gave way to the principle that the "Christian priesthood consisted of the whole body of believers." He was convinced, too, that salvation depended upon faith; the sacraments of the Church therefore were useless, for religion was a personal matter between man and God and no machinery should be allowed to intervene.

In reply the pope issued a Bull of Excommunication against Luther. This decree the latter proceeded to burn in the presence of faculty, students, and citizens. Hitherto powerful monarchs alone had dared to pursue such a course, but now a simple monk defied the pope. From this time Luther began to make an impression beyond the immediate circle of his acquaintances. People flocked to the support of the man who had dared to stand true to his personal convictions. On his side, too, was the public conscience which protested against most serious scandals and abuses within the Church itself. It is a fact that largely through the incompetence of priests religion had lost a part of its virile power and had become to a large degree merely a matter of ceremonies and outward observances. Many of the higher clergy, moreover, were dominated by a love of power and wealth. It is to be noted that all these evils crept in despite the teachings of the Church; and that many who loved the Church, and who had never thought of opposing it, now sided with Luther in the hope that reform might be brought about.

321. Diet of Worms (1521). — Luther's disobedience soon became a question of national importance, to be settled by the Imperial parliament. This body met at Worms, one of the oldest towns of Germany. On this occasion its streets were crowded with princes and their retinues, with nobles, artisans,

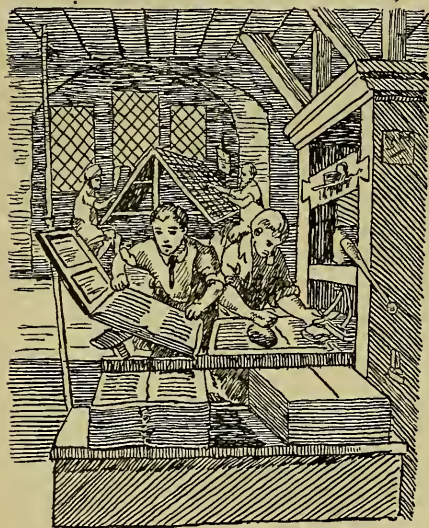


A PAPAL BULL

Seal (bulla) of the pope about 1200. The seal was attached to the document by a string of red and yellow silk or hemp. The document itself came to be called a bull. The face on our left is that of St. Peter, on our right that of St. Paul. The letters above are an abbreviation of Sanctus Petrus Apostolus, Sanctus Paulus Episcopus (Bishop). From 'Album historique.'

and peasants. To these throngs must be added Spanish, French, and Italian merchants returning from the big Frankfurt fair. On all sides crowds were excitedly discussing the problems of the day. "Men were talking about the need of making an end of the papal exactions which were draining Germany of money, and the air was full of rumors of what the

knights might attempt and whether there was going to be a peasant revolt. . . . The deputies from the cities were eager to get sure provisions made for ending the private wars which disturbed trade; all classes were anxious to provide for an effective central government when the emperor was absent from Germany; local statesmen felt the need of putting an end to the constant disputes between Church and civil authorities in Germany; but the hard-



A PRINTING OFFICE

Sixteenth century. Type-setting in the rear; in the middle, type-inking; in front, printed sheets. From Lacroix, *'Les arts au moyen âge.'*

est problem of all and the one which every man was thinking, talking, disputing about, was 'To take notice of the books and descriptions made by Friar Martin Luther against the Court of Rome.'"¹

When Luther refused to recant, he was condemned as a heretic. His life was to be forfeited and his writings were to be burned. None were to shelter him or give him food or drink

¹ Lindsay, I. 268.

under severe penalties. As a matter of fact this edict was never enforced. Charles V of Spain, who had just been elected emperor, saw how great was the popularity of Luther and dared not as yet destroy the hero of his new subjects.

322. Literature. — It was not till some years afterward that Luther completed the work of translating the Bible into his own tongue. "What a great and difficult task it is to make the Hebrew writers speak German!" he exclaimed. There were earlier translations, but his work proved to be a masterpiece of German prose; and the printing press made it possible for even the poorest of his followers to interpret the Bible for himself.

In fact this religious movement may be said to have created the German book trade. Up to 1518 not more than fifty books were published annually; they were for the most part popular works on medicine, almanacs, or public proclamations. The next five years witnessed a tremendous increase. Not only Luther himself, but his fellow-workers as well as opponents, turned out scores of pamphlets. By using the German language instead of Latin, they found they could appeal to a larger group of readers.

323. Appeals to the Peasants. — Pamphlets were skilfully employed to flatter the vanities of the uneducated. In their pages the German peasant was glorified. He was represented as an upright and simple-minded though intelligent person. He was skilled in Bible lore and Church history; he knew as much, too, of Christian doctrines as "three priests and more." The bold words of Luther appealed to those who felt the burden heavy and the yoke galling. His thoughts written down on the spur of the moment were couched in strong phrases. It is important, too, that at first his message was democratic. It broke down all barriers between priest and layman; it taught the brotherhood of man, and the equality of all men before God. The work of spreading these doctrines was carried on through the most remote country districts by poor priests, who sympathized with the people in their troubles; or by poor students on their way from university to university. Artists, too,

travelling "in German fashion from one centre of their trade to another, found their audiences on the village green under the lime trees, or in the public houses in the lower parts of the town. They talked the rude language of the people. . . . They read to excited audiences small pamphlets, printed in thick letters on coarse paper, which discussed the burning questions of the day."¹

In this way the smoldering hatred of peasant for priest was fanned to a blaze. Merchants and patriots complained that every year Church officials were demanding more and more German gold. In like manner the peasant thought of the burdensome tithes and of the fees for marriage, baptism, and burial demanded by his own parish priest. When reformers denounced the corruption of the higher clergy, it brought to the peasant's mind the thought of some evil, drunken priest, whom he happened to know.

324. The Twelve Articles (1524); the Peasants' Revolt. — The time was ripe for revolution. In the name of religion the discontented sought to gain their freedom. They formulated their demands in manifestoes, the most important of which is called the Twelve Articles. These articles asked that each community might have the right of choosing and dismissing its own pastor. They demanded that serfdom be abolished and labor be paid for in wages. They insisted that wild game, fuel, and pastures be free to all. Their chief request was that oppression cease and their burdens be lightened. "It is consistent with Scripture that we should be free and should wish to be so. . . . For this we shall pray to God, since He can grant our demands, and He alone."

Naturally these demands were flatly refused. Thereupon a revolt suddenly began and spread like wildfire throughout Germany. The peasants were roused to action, and led by sympathizers, attempted to gain their rights. There was no definite plan of attack. Bands of armed men roamed the country, burning and plundering. Their excesses aroused the authorities, whose trained troops soon routed the disorganized

¹ Lindsay, I. 329.



peasants. The quelling of the revolt was unusually cruel and bloody; no fewer than 100,000 peasants lost their lives. The authorities made no attempt to cure the ills. On the contrary services and dues became more onerous than ever before. The German peasantry sank into a condition of hopeless despair, there to remain until the nineteenth century. It was small comfort that "all were equal before God, and that the brotherhood of man was of more importance than human legislation."¹

325. Luther's Attitude toward the Peasants' Revolt.—Luther, as we have seen, was of genuine peasant stock. It is only natural that he should wish the peasant to have a comfortable home and plenty to eat. He rebuked accordingly the greed of the landlords and expressed his approval of the Twelve Articles. Although he believed in reform, he asserted that "the great battles are to be fought with the pen against the pen." His attitude toward the peasants' revolt was therefore unfavorable. Denouncing the rebels as murderers and thieves, he urged the princes ruthlessly to crush the uprising. "To rebel against the princes is to rebel against God. A Christian should bear injustice patiently." In fact Luther believed that the excesses committed by the peasants had nearly ruined his cause.

326. Protestants against Catholics; the Compromise.—From this time forward the reform, or Protestant² movement, as it was called, was in the hands of the princes. Many rulers from motives of religion or conscience adopted the principles which Luther preached. Others for purely material reasons followed the same course. Their first step was to confiscate Church property and appropriate its wealth to their own use. They removed the civil power of the Church, and were now masters of their own dominions. Those princes who remained faithful to Catholicism, however, attempted by force to restore

¹ Schapiro, *Social Reform and the Reformation*, 73.

² A diet of the Holy Roman Empire at Speyer, 1529, issued a decree for checking the movement against Catholicism. Many German princes protested against the decree, and were therefore called Protestants. Hence this name came to apply to all Western Christians outside the Catholic faith.

the old order. For many years Germany was divided into two armed camps. The war ended in the Religious Peace of Augsburg (1555). It was a victory for the Protestants for it meant freedom from Rome. Rulers were allowed to retain Church lands which they had confiscated. Lutheran princes were granted the free exercise of their faith. It was not a victory, however, for liberty of conscience. The choice of the ruler between Catholicism and Lutheranism bound all his subjects to the same faith. While professing liberty of conscience, the Lutherans were intolerant even with those Protestants who disagreed with any of their doctrines. Evidently there was no place as yet for the individual who wished to hold views of his own.

II. THE REVOLT OUTSIDE OF GERMANY

Beginning 1536

327. John Calvin (1509-1564). — Another branch of Protestantism is named after John Calvin. Unlike Luther, he belonged by birth to the educated class. He was the son of a well-known French lawyer, and was brought up in an atmosphere of refinement and luxury. His early social training made him a polished gentleman. While a student in the University of Paris he joined the ever-increasing number of Frenchmen who felt inclined to improve religion by revolt against the established church. When accordingly the king determined to put an end to heresy among his subjects, Calvin fled to Switzerland, where he accepted Protestantism with certain changes made by himself. These doctrines may be found in his work, *Institutes of the Christian Religion*. In 1536 he arrived at Geneva, at that time in chaos; for the new religion had been adopted, but no citizen had the ability or the power to organize the community according to the new faith. Calvin himself afterward said: "There were preachings and tumults, the breaking and burning of images, but I found no Reformation."

328. Organization of Geneva (1536). — Calvin was well fitted for the work of organization. In the double capacity of

political leader and chief pastor he gave the city a thorough housecleaning. A firm believer in discipline, he prepared a confession of faith which all citizens agreed to uphold. A catechism, too, was made ready for the instruction of young and old in the elements of religion. Everyone had to attend the daily church service unless he gave a good excuse for absence.

Life outside the church was as carefully controlled. Calvin made laws, "regulating the furnishing of the houses and dealing with the pictures on the walls; laws as to the stuff of which different classes of citizens might make their clothes; laws as to the number of courses which one might have at dinner; laws forbidding ladies to put grease on their hair, or to carry watches at their waist-belts; laws commanding the housewife to make her purchases in the market before ten A.M." ¹ Gambling, dancing, and other worldly amusements were regarded as the worst sins of all.

329. The Enforcement of the Rules. — The Gospel exerted a powerful influence in enforcing these laws. The police, too, showed great energy in arresting offenders. A rebuke, exclusion from civil privileges, banishment from the city, or in extreme cases whipping, were penalties for evading laws. The usual punishment, however, was imprisonment. In Geneva this was not a disgrace, for almost all the leading citizens spent part of their lives in prison. It was not an uncommon thing to see magistrates of one year become prisoners the following year. In like manner jailbirds often became officials. The most potent factor, however, in commanding obedience to the law was the character of Calvin himself. He demanded much from his followers, but never more than he himself performed in the course of his daily life. A contemporary says: "He succeeded simply because he was the most Christian man of his generation." By law and example he was able to create an atmosphere in which nothing but righteous conduct could exist.

330. Foundations of Modern Democracy. — It seems paradoxical to state that the dictator Calvin laid the foundations of modern democracy. It is true that he strictly controlled the

¹ Lindsay, II. 338.

conduct of citizens. This policy, however, was due to his belief that too much personal liberty harmed not only the individual but the community at large. It is in fact a recognized principle of democracy that not only the interests of the individual, but of society as well, ought to be served. We find another democratic element in the fact that Calvin conducted his government with the consent and approval of a majority of the citizens.

Calvinism was the first modern effort to grant the common man the rights due him. It worked out to the fullest extent the doctrine of the brotherhood of believers. The noble had not granted the peasant a share in determining public policy. The town with its exclusive guild system did not permit the stranger to help make its laws. The Church¹ forbade laymen to criticise its teachings or challenge its discipline. Calvinism, on the other hand, recognized the importance of the individual. Laymen had the controlling power in its church. Upon them rather than upon the priest fell the burden of responsibility. They were taught the importance of choosing as pastors good men who had the interests of all at heart.

The Calvinist was encouraged to discuss religious matters; he was permitted to govern himself according to his own reason and conscience, as dictated by the Word of God. This freedom of thought stimulated the spirit of inquiry and the criticism of existing institutions. Adherents of this faith came to fear no knotty problem. In time they began to turn their attention to politics, trade, and natural science. They were thinking men, self-reliant, and bold.

331. International Character of Calvinism. — This form of Protestant faith made a far wider appeal than did Lutheranism. Because of the elastic character through which it could adapt itself to any circumstances, Calvinism became international in its influence.² Calvin founded a university which

¹ Only when the word church applies to the whole of western Christendom is it capitalized in this volume.

² It is the parent of the present Presbyterian, Congregational, and Reformed churches.

attracted men from all parts of Europe. "Pastors educated in Geneva, taught by the most distinguished scholars of the day, who had gained the art of ruling others in having learned how to command themselves, went forth from its schools to become the ministers of struggling Protestants in the rest of Europe. . . . They were wise, indefatigable, fearless, ready to give their lives for their work."¹

Wherever these teachers went, whether to France, the Netherlands, Scotland, or England, their pure and simple method of living contrasted with that of the greedy nobility and court, whose luxuries and scandals were notorious. In countries whose kings were ever becoming more absolute in power, and in which democracy was at its lowest ebb, they brought with them the spirit of popular rights. In this way Calvinism rapidly gained as firm a foothold in France and the Netherlands as Lutheranism had already obtained in Germany.

III. THE CATHOLIC REFORMATION; THE CENTURY OF RELIGIOUS WARS

1546-1648

332. Council of Trent (1546). — Aroused by the ever increasing power of the Protestants, the Catholic Church summoned its forces to regain the ground it had lost. Delegates from all parts of Europe met at Trent. This Council clearly defined and explained the doctrines of the church, that all might know and understand. They took especial pains to defend those doctrines which had been bitterly attacked and often misrepresented by zealous Protestants. They declared, too, the beliefs of the latter to be absurd and heretical, such as the faithful ought to shun. The most important force, however, in restoring the influence and authority of the Roman church was the reform within the church itself. The Council of Trent succeeded in correcting evils. The abuse of indulgences and of excessive tithes was reformed. Parish priests were

¹ Lindsay, II. 133.

directed to give careful instruction to their flocks in the doctrines of the church. The higher clergy were advised to be content with modest furniture and a frugal table and diet. They were forbidden also to strive to enrich their own kindred or domestics out of the revenues of the church. On the contrary the Council declared: "Let them distribute their revenues among the poor, but not misapply or waste the church's goods for their own sakes." In view of all the improvements introduced in this period we must set down the Catholic reformation as equal in importance to the Protestant revolt. Through this reform it gained a unity and efficiency which it still possesses.

333. **The Society of Jesus; Loyola (1491-1556).** — The Catholic church, thus reorganized and reformed, became a powerful fighting force. It was infused with a new religious enthusiasm. The moral energy thus aroused brought about the founding of several religious orders, whose members were to become the chief soldiers of the pope in checking the losses to Catholicism. The foremost of these brotherhoods was the Society of Jesus, founded by Ig-na'ti-us Loy-o'la, a Spanish soldier. Endowed with the religious faith and ardor which distinguish his country, he vowed to regenerate Christendom. Many eager disciples flocked to his new society. Adopting a few simple rules of life, the Jesuits, as the members are called, resolved to "serve God alone and the Roman pontiff, his vicar on earth."

In many ways they spread far and wide the teachings of the Catholic church. Many were attracted to missionary work in distant lands; for example, the first white men to explore the Mississippi valley were Jesuits. They were not only preachers and confessors, but educators as well; and Loyola alone is credited with the founding of more than a hundred schools and colleges. It was a part of their work to conduct impassioned religious revivals among peasants and townsfolk. They stood on the curbstones at the corners of streets. Here they beckoned with their hats and called aloud to the passers-by. When a small crowd gathered they began their talks. They did not

preach theology but told of the Ten Commandments. In France, where religion became a political question, Jesuits entered politics and became confidential advisers of the king. Their efforts succeeded, too, in bringing many wavering German princes back to the fold of Catholicism.

334. Philip II of Spain (1556-1598). — Catholicism found another champion in Philip II of Spain (§ 305). His dearest hope was to reunite Christendom. In order to stamp out heresy in his own vast dominions he revived the use of the Inquisition (§ 191). This institution was set in operation for converting or exterminating the Moors, Jews, and Protestants of his realm. Some were put to death and others fled from the country. Many of these people were skilled artisans, or farmers who had converted the arid slopes of Spain into productive fields. Through the persecutions industries and agriculture were well nigh ruined, and Spain was deprived of a large class of her useful citizens. Philip's attempt to crush the Protestant revolt in the Netherlands, however, made little headway, as will soon be explained.

335. Character of the Netherlands. — A Venetian ambassador of that time tells us that "the Netherlands comprise thirteen provinces. . . . The atmosphere is heavy and the sky almost always overcast. Owing to the frequent changes in the wind, one has warm weather and cold several times in the same day. Flanders abounds in various commodities, but produces no wine. Artois raises more grain than all the rest of the country together. Holland enjoys an income of 800,000 crowns¹ yearly from its butter and cheese."

The southern part of the Netherlands, the district now occupied by the kingdom of Belgium, was noted for its manufactures. It swarmed with men who practised all the useful arts. This region remained faithful to the Catholic church. On the other hand, the inhabitants of the seven northern provinces — Holland — were for the most part farmers and fishermen. They had always been obliged to struggle against the sea, for much of their land was below sea level. As a result the Dutch were

¹ A crown is five English shillings, or about \$1.21.

hard-working and persevering. Thus they possessed in their own character something better than material prosperity.

336. Founding of the Dutch Republic (1581). — Among these people Protestantism had made great headway. In his attempt to suppress heresy in these provinces Philip met with stubborn resistance. His answer was to send a stern general with orders to exterminate the guilty rebels and to confiscate their property. The command was carried out so harshly that the Dutch finally declared their independence (1581). The thirty-years' struggle between the Dutch patriots and the most able generals of the mighty Spanish army, was waged on both sides with relentless fury. The excesses of the Spaniards were especially brutal, but the stubborn heroism of the sturdy Dutch has hardly been matched in all history. As the war went on, the Dutch more than held their own, thanks to timely aid from England. Finally they achieved their independence (1609).

337. The Fate of Spain. — Meantime Philip, angry at English interference in the Dutch rebellion, sent his enormous navy, known as the Armada, against a hastily gathered fleet of English merchant vessels. The utter destruction of the Armada by the swifter and better-manned English ships (§ 372) forever weakened Spain's supremacy on the seas. Although she continued to hold her colonial possessions, from this time on she sank rapidly into a second rate power. Her downfall may be traced solely to mismanagement at the hands of her rulers — to their persecutions and their wrong economic policy (§§ 303-7). For many years afterward she continued to receive her revenue from the riches of the New World, but she failed to develop the industrial life which alone could insure true national prosperity.

338. Religious Wars in France (1562-1598). — While Philip was conducting these dreadful persecutions in his own domains, a religious war was raging in France. The Calvinists of this country were called Hu'gue-nots. Their numbers were made up largely of converts from the nobles and the wealthy middle class, and they therefore constituted a powerful element in the state. It chanced that rival families contended for the throne,

one supported by Huguenots with some Catholics, while the remaining Catholics sided with the other. There ensued a long civil war, marked on both sides by terrible slaughter. The result was a compromise. The young Huguenot leader, Henry IV, ascended the throne, but at the same time accepted Catholicism. In this way he ended the civil war and gave peace once more to his distracted country. By the Edict of Nantes (1598) the Huguenots were granted full toleration, and certain garrisons were handed over to them as security for their rights. Henry IV proved to be one of the greatest and most beloved of French kings. He set about the restoration of prosperity to his country after its long and desolating civil war. Roads and canals were built, new trades were fostered, and industry, which had been abandoned for forty years, was now resumed with such energy that it made wonderful progress.

339. Thirty Years' War (1618-1648). — Originally a conflict between the Catholic and Protestant princes of Germany, the Thirty Years' War came to involve every important nation in Europe. This long bloody struggle was fought almost wholly on German territory. It is difficult to imagine the wretched condition of this country at the close of hostilities. Half the population and two thirds of the personal property had been swept away. Farmers ceased to labor when they found that year after year their crops were seized by marauders. While in this way agriculture came almost to a standstill, the effects of the war on industry, learning, and morals were even more disastrous. The fine arts, and the cities which were their home, disappeared. Trades were no longer pursued. The education of the younger generation, which survived the war, was neglected. Moral laws were forgotten, and vice openly prevailed. Civilization, which had made encouraging gains before the war, received a check from which it was slow to recover. The condition of the peasants, too, remained wretched for two centuries longer.

340. Treaty of Westphalia (1648). — After the war had drawn to a close through the exhaustion of all combatants, a treaty was drawn up at West-phal'li-a by representatives from

almost every European power. It provided that each reigning prince should be free to choose Catholicism, or Lutheranism, or Calvinism for the religion of his subjects. Thus it was by no means a victory for liberty of conscience. Those, however, who were unwilling to conform to the state worship were to be allowed to emigrate within five years. The same treaty marked the end of the period of religious wars. Countries had taken their stand definitely for or against Catholicism, and the people were no longer disposed to fight over the question.

The political provisions of the treaty were also of vast importance, as they remained substantially unchanged for two centuries. The independence of Switzerland and Holland was definitely recognized. This event marked the decline of Spain and of the Holy Roman Empire. At the same time France acquired the province of Al-sace', and long afterward Lor-raine', of Germany. With the decline of Spain, France became the chief power on the Continent; and this position she held till early in the nineteenth century.

Topics for Reading

For a Catholic view of the following topics, Baudrillart, A., *The Catholic Church, the Renaissance and Protestantism*, see Contents.

I. **Savonarola.** — *Cambridge Modern History*, I. ch. v; Symonds, *Renaissance*, ch. v; Lindsay, *History of the Reformation*, I. 158-63

II. **Social and Economic Conditions in Germany.** — Robinson, *Readings*, II. 94-108; Schapiro, *Social Reform and the Reformation*, see Contents.

III. **Martin Luther.** — Robinson, II. 53-93; Hayes, *Political and Social History of Modern Europe*, I. 124-39; *Cambridge Modern History*, II. ch. iv; Lindsay, *History of the Reformation*, I. 189-416; Beard, C., *Martin Luther and the Reformation in Germany*, see Contents; Smith, *Martin Luther*, see Contents; McGiffert, *Luther, the Man and his Work*, see Contents.

IV. **John Calvin.** — Robinson, II. 112-34; Hayes, I. 139-48; *Cambridge Modern History*, II. ch. xi; Stone, *Reformation and Renaissance*, chs. viii, ix; Lindsay, II. 61-135.

V. **The Catholic Revival.** — Robinson, II. 156-65; Sedgwick, *Short History of Italy*, ch. xxix; Stone, ch. xii; Lindsay, II. bk. vi.



Review

1. Contrast the Germany of this period with France or England. 2. Describe the political disunion of Germany. 3. Explain the attitude of the princes toward the Church. How far is the explanation economic? 4. Trace the rise of industry and commerce. 5. What effect had this development on the condition of cities and of city life? 6. Give an account of the monopolies. 7. What criticism does Luther make on the dealings of the merchants? 8. Describe the life of the peasants; the village and its government. 9. Give an account of the peasant's cottage and garden. 10. What were his recreations? 11. Describe the early life and education of Martin Luther. What were his experiences as a monk? 12. What were indulgences? Why did Luther protest against them? 13. What differences arose between him and the Church? 14. What was a diet? What were some of the questions that engaged the Diet of Worms? How did it treat Luther? 15. What contribution did Luther make to German literature? Describe the growth of the book-trade. 16. What appeal was made to the peasants? How were they roused against priest and prince? 17. What were the Twelve Articles? Describe the peasants' revolt. 18. What was Luther's attitude toward the revolt? 19. Who were the Protestants (p. 297, n. 2)? What compromise was brought about between them and the Catholics? 20. Who was John Calvin? 21. Describe the system of government which he devised for Geneva. 22. How were the rules enforced? 23. What were the elements of democracy in this system? 24. Give an account of the extension of Calvinism outside of Geneva. What were its effects abroad? 25. What was the work of the Council of Trent? 26. Give an account of the Society of Jesus, and of its work throughout the world. 27. Describe the religious activities of Philip II of Spain. 28. Describe the Netherlands and their inhabitants. How were they affected by the religious question? 29. Sketch the rise of the Dutch Republic. 30. Through what causes and to what extent was Spain declining? 31. Give an account of the religious wars in France. What was the outcome? 32. What were the nature and effects of the Thirty Years' War? 33. What were the provisions of the Peace of Westphalia? What is the importance of this treaty?

Additional Studies

1. What do we mean by the statement that Germany remained feudal? What are the characteristics of feudalism (earlier ch.)? 2. What was the Holy Roman Empire? 3. What goods did Germany probably import from the East (ch. xvi)? 4. Collect the several indications (§ 310) that Germany was passing from mediæval to modern conditions. 5. In honesty how did the German merchants compare

with the English? 6. How did the peasant life of Germany in this period compare with that of the Middle Ages? 7. What indications are there in this chapter and elsewhere that in this period the son of a peasant might become educated and influential? 8. What was the religious cause of the Protestant revolt, and what were the political and economic causes? Which were the more weighty? 9. Compare the peasants' revolt in Germany with that in England in the Hundred Years' War, with reference to causes, character, and results. 10. How did Calvinism differ from Lutheranism? Which was the more democratic, and in what respect? 11. Which was the more widely influential? 12. In what degree was the Catholic reformation due to the Protestant revolt, and in what degree to the general causes that were everywhere making for reform? 13. What was the religious outcome of the whole reform movement? What are the advantages and the evils of a disunited Christendom? 14. Would a union of all Christian sects now be beneficial to the world? Give reasons for your opinion. 15. What were the political effects of the reform movement? 16. Write a syllabus of this chapter. 17. Write an essay on one of the Reading Topics.

CHAPTER XXI

SOCIAL LIFE IN FRANCE

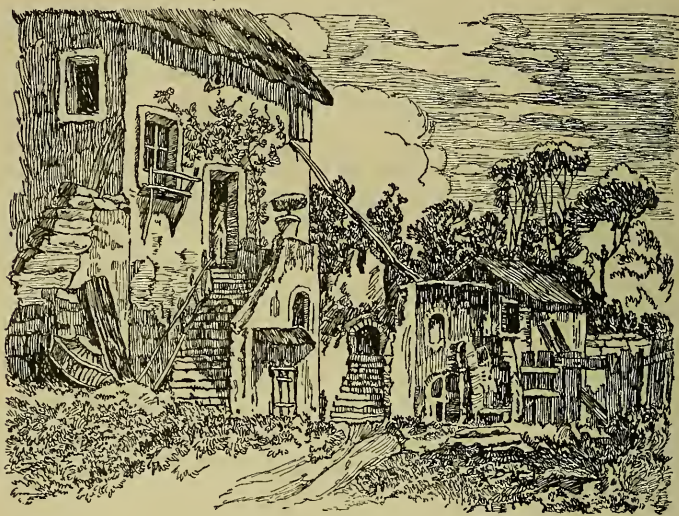
From the Middle Ages to the Revolution

About 1350 to 1789

341. Migration of the Nobles to the Capital. — As the power gradually concentrated in the hands of the king with the passing of centuries, a great change came over country life. The king extended his protecting hand over the entire realm; and for that reason it was no longer necessary for the nobles to maintain strong defences for themselves and their dependents. The mediæval castles accordingly fell to ruin. Since the Middle Ages, too, the king had been building up a magnificent court, to be described hereafter (§ 423); and for his society he needed the constant attendance of a throng of lords and ladies. Thus it was that many nobles, putting their country estates in the hands of stewards, deserted their castles to flock to the royal court. This was especially true of France, where in course of generations the kings were making their capital, Paris, a brilliant city. They were usually the more wealthy or the more ambitious who migrated to the city, leaving the poorer and the more conservative families of their class behind them.

342. The Average Rural Nobility. — The average noble family of the country lived in meagre circumstances. Abandoning the greater part of the castle to ruins, they occupied a limited group of rooms, which they kept in poor repair. Nearby were the muddy duckpond and the dilapidated sheds for cattle and fowls. The floors were bare, the rooms cold and damp. The servants clattered along the floor in wooden shoes. In a certain castle of this description the furniture consisted simply

of a table, two chairs, a salt-cellar, a goblet, a few pewter plates, and three silver spoons. Rarely could such a family afford tapestries. For finery the ladies wore the brocades inherited from their grandmothers. The ordinary dress was homespun; and a new suit made an epoch in a man's life. His children grew up half-clothed, and perpetually soiled with the filth of



A DILAPIDATED HOME

In France. A copperplate engraving from a sketch made shortly before the revolution. It well illustrates the decay of rural life.

the farmyard. There were few if any books in the house; education was held in contempt, and the children barely learned to read and write.

These people kept their pride of descent, and welcomed guests with dignified hospitality. The visitor from the city to his country cousin, however, found little comfort in his entertainment. Perhaps he sat before a fireplace furnished with logs too green to yield aught but smoke, or was disturbed by the awkwardness and uproar of the servants as they chased

through the living room the goose that was to be served to him for dinner.

343. The Progressive Rural Nobles. — It is clear that much of the discomfort and want on the manors described above was due to the ignorance and sloth of the owners. There remained, on the other hand, a goodly number of nobles who were educated, intelligent, and enterprising, whose estates were well-kept. Those who could afford it had their castles made over in the style of the day, with high-pointed roofs, and far more comfortably furnished. By careful attention to their lands they were able to sell their produce in the markets and fairs; so that considerable money came into their hands, and thus they could educate their children, clothe them neatly, and buy a few luxuries for the house. Often the lord had to be absent in war, while the lady manfully supervised all the labors of the estate and attended personally to the varied business. In her diary one tells how she made up her old dresses into clothes for the young son, or how she let out a part of the castle to merchants for storing goods for a fair, so that she was able with the proceeds to buy twelve ivory-handled knives, or how she resisted the encroachment of neighbors on her land. Another during the absence of her husband rode about the estate wearing a sword with which she fought robbers and on one occasion punished an insolent knight. The lord, when at home, varied the labors of the farm with a hunt in the woods; and in the evening by the blazing fireplace he sat reading to his wife "some good book that pointed out the fair road to virtue." The enterprise and good will of such a man were revealed in the prosperity and happiness of his servants, tenants, and the entire village lying on or near his estate.

344. The Peasants; their Cottages. — Gradually most of the peasants of western Europe were freed from serfdom; they were no longer bound for life to the soil, though the majority were still obliged to live as tenants, rendering to the lord nearly the same dues and honors as in the Middle Ages. The peasant family lived in a cabin sided up with rough boards and thatched with straw. It was windowless and dark, and

in winter extremely uncomfortable, a mere den as we should call it. The floor was of earth, and the ceiling scarcely higher than the peasant's head. On one side was a large fireplace, furnished with its pot-hanger, kettle, and meat-hook. Here the peasant family, like that of the noble, gathered on a winter evening to keep warm, to talk, and say their prayers.

The furniture, far scantier and poorer than that of the noble, included a table, one or two benches, baskets, jugs, and a cupboard. Sometimes there was one huge bed in which parents and children slept together; in other houses cots were let into the walls like berths in a ship cabin.

345. The Peasant's Livelihood. — Near the dwelling stood the granary, and the stable for the hay and cattle. The peasant ground his grain by hand at home or sent it to the village miller. In like manner his wife usually took her dough to the lord's oven to be baked. For such services the peasant paid a tax. Among his tools were an axe for cutting wood, and a plough, spade, hoe, and scythe for tilling the fields and gathering in the crop.

The peasant cultivated oats, barley, millet, rye, and wheat. Bread could be made from all these articles, but wheat bread alone was considered palatable by the well-to-do. A diet of barley bread was a punishment imposed upon ill-behaved monks. Physicians recommended bread in part or whole of rye for health and for the preservation of beauty in women. Yeast was hardly known till the sixteenth century; and unleavened bread was generally baked in thin flat loaves that they might be used as plates, on which other foods could be placed. Before the end of the meal they were so soaked with juices that they could be eaten with relish.

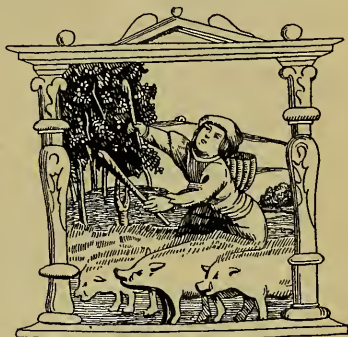
346. Vegetables and Fruits. — Among the vegetables grown from the time of Charlemagne were garlic, onions, peas, beans, parsley, lettuce, cabbage, artichokes, in brief nearly everything known to us. Indian corn and potatoes were introduced from America after its discovery. People thought that vegetables lacked nutrition; and monks, when compelled to extreme abstinence, had to subsist wholly on them. In like

manner most of the fruits of the temperate zone known to us to-day grew in the garden of Charlemagne, and have been cultivated throughout western Europe from that day to this. The greater number were not native to Europe but had been transplanted from Asia and Africa. Oranges were introduced into southern Europe no later than the fourteenth century. Olives, figs, pears, and apples were cultivated in Greece from the earliest times. In the course of centuries great progress was made in developing fine varieties of fruits, particularly of plums, pears, and apples. In addition to wild cherries there were several domestic varieties. The most valuable of all fruits was the quince, which was preserved for winter and used in seasoning meats. Raspberries and strawberries were but gradually introduced into gardens. The vine had been brought to France from Italy in ancient times, and many varieties were now cultivated. Wines were made; and grapes, as well as apples, plums, and other fruits, were dried for winter use.

347. Nuts, Meat, and Milk.

— The oak was a common forest tree; and the Gauls and Germans while still uncivilized had been extensive acorn-eaters. When other crops failed, people of this period resorted to the same food. Other nuts, as the pistachio and filbert, were introduced from southeastern Europe and Asia. Chestnuts were transplanted from Italy to France and Germany.

The meat in most common use from earliest times was pork; and the peasants of every lord included at least one swineherd. He drove his flock into the woods, where throughout the summer they picked up a meagre living, and in the autumn grew



A SWINEHERD AND HIS FLOCK

The animals are half-wild, of light weight, and producing a poor quality of pork. From a miniature; Lacroix, 'Manners and Customs.'

fat on the abundant acorns. The hogs were then killed and salted for winter use. Every peasant family that could afford it killed and salted one pig a year. Often a village rented of the lord the privilege of herding swine in his forest. The hogs of the tradespeople and nobles roamed at large through the streets of villages and towns, acting as willing scavengers of the garbage thrown out from the dwellings; and it was with great difficulty that the French king eliminated the pigs from the streets of Paris. "If I were a lord," exclaimed a peasant epicure, "I would eat pork soup every day." It rarely happened that he got meat any day but Sunday, and in poor districts a man could have it only on Shrove Tuesday, Easter, and the feast day of his patron saint. Chickens, ducks and geese were reared, but mainly for the lord. The peasants kept sheep and had milk from the goat or cow, but beef and mutton belonged to the nobility.

348. Degrees of Prosperity. — Among the peasants, as among the rural nobles, there were degrees of ability; and this fact, added to other helping or hindering conditions, brought about great differences in prosperity. In some districts the traveler might enter a peasant's living-room, which was kitchen, dining-room, and bed-room combined, and find it stocked with "shining tin saucepans," massive corniced cupboards, four-poster beds hung with colored serge curtains, the dining table covered with a cloth and even furnished with napkins. Generally these were the families that owned the lands which they tilled. Luxuries, however, reached down to so low a social class that townspeople demanded that "servants and maids be forbidden to wear silk, silver, and any kind of dress unbecoming their condition." Such peasants could eat meat every Sunday, and at weddings and wakes they could add a little wine to their repast. Luxury and prosperity, however, were the exception rather than the rule.

349. Rural Education. — After the invention of printing and the cheapening of books it was possible for the well-to-do and the more ambitious peasants to learn to read and write. From the time of Luther and John Calvin many French peasants

deserted Catholicism for the new faith — that is, they became Huguenots. After a time Louis XIV by proclamation ordered the establishment of a school in every village, where the peasant children should learn the catechism and other essentials of Catholic religion. Here, too, they were to learn reading and writing (1698). Although the poverty of the country prevented the order from being well carried out, it doubtless gave a little encouragement to education. The priests, too, instructed



A SCHOOLROOM

In France before the revolution. From Lacroix, 'XVIII^{me} siècle.'

the more promising boys of their parishes. The great majority, however, remained illiterate.

350. Professions among the Peasantry. — The schoolmaster was himself a peasant, who gave the summer to farm labor and the winter to the instruction of the village children, including those of the lord. He was the possessor of perhaps a half dozen books, and from our own point of view would be considered exceedingly ignorant. Lacking skill in teaching, he administered blows in plenty; and thus with violence he in-

stilled in his pupils a wretched smattering of knowledge along with a horror of books. The notary, too, and the physician were of the same class, men whose learning placed them a trifle above their fellows. The surgeon was primarily a barber or hairdresser, who applied his knife or shears with equal skill to defects of the body. Such men were poorly paid, and ranked



A POOR MAN AND BOY

In France. They have wooden shoes stuffed with straw, which helps protect the feet from freezing. Their clothes are in tatters; it is winter, and they are suffering from the cold. From Lagniet, 'Proverbes joyeux.'

with the servants rather than with the lords. The *cu-ré*, or priest, though a peasant, was somewhat above the rest. He sat in church while the aristocrats knelt; but outside the sacred building the nobles compromised between his peasant birth and his position as ambassador of God. Some village priests were lazy, ignorant, and superstitious; many were sympathetic, helpful leaders of their people.

351. Greater Misery than Happiness. — As a rule life was more endurable on estates

whose masters were at hand; for the negligent and slothful were at least not harsh taskmasters or stern creditors. The stewards of absentee lords, however, made it their business to exact as much as possible with a minimum of outlay; and their dealings with the peasants revealed neither sympathy nor mercy. The weight of taxes and other dues, unfairly distributed, overburdened the laborers, cramped their intelligence, and robbed them of the better elements of human nature.

A contemporary writer describes them as "wild animals, male and female, scattered over the country, black, livid, and sun-burnt all over, allied to the earth, which they search and rake up with invincible persistence. They have, as it were, an articulate voice; and when they rise to their feet, they show a human face. They are in fact men. At night they get them away to their dens, where they live on black bread, water, and roots."

352. Ignorance and Dulness. — On the eve of the revolution (1789) an English traveller, Arthur Young, thus writes of a place which he visited: "Here are two parishes and some



A BOURGEOIS MARRIAGE CONTRACT

In France. On our right is the engaged couple; in front are two little girls of the family. Round the table sit the parents with a notary arranging for the dowry. A family of the middle class often aimed to gain through marriage either wealth or social position. Lacroix, 'XVIII^{me} siècle.'

thousands of inhabitants, and not a newspaper to be seen by a traveller, even in a moment when all ought to be anxiety. What stupidity, poverty, and want of circulation! This people hardly deserve to be free; and should there be the least attempt with vigor to keep them otherwise, it can hardly fail of succeeding. To those who have been used to travel amidst the energetic and rapid circulation of wealth, animation, and intelligence of England, it is not possible to describe in words adequate to one's feelings the dulness and stupidity of France."

353. The Growth of Towns and of the Bourgeois Class. — It has already been explained (§ 225 ff.) that the change from

mediæval to modern life consisted largely in the growth of towns and cities, and the development of an urban economy founded on commerce and industry. Necessarily the cities were recruited from the country; and the peasants with the ability and inclination for the various urban employments abandoned the fields to swell the population of the towns. Thus they became burghers, *bourgeois* (collectively *bourgeoisie*).

There were small bourgeois — shopkeepers, smiths, millers, and other artisans — in the peasant villages. There were families of the same class but of far greater wealth and im-

portance in the numerous towns that grew up over the entire realm of France, as over other countries of western Europe.



PARISIAN TYPES

From left to right: (1) a water carrier; (2) a cobbler who has made a purchase; (3) a woman pedler of cloth; (4) a fish-woman. The women think the cobbler a dunce to have made so poor a bargain. From Lagniet, 'Proverbes joyeux.'

354. Paris. — The greatest French city, however, was Paris, a description of which may serve as typical of city life for the period now under consideration. At the beginning of the seventeenth century it had a population of nearly 900,000, lodged in some

50,000 houses. Most of the buildings were six or seven stories high. Apartments or single rooms, unfurnished or ill-furnished, were let out to families or to individuals. To the visitor, the most striking feature was the extent to which life was passed in the streets, as it is even now in Naples. Children were playing and screaming, women knitting, sewing, and gossiping. There were youths and girls engaged in flirtations, shopkeepers discussing trade, nobles moving about on foot or in carriages, exchanging compliments and court news, and hawkers of every description shouting the praises of their wares. Wagons, loaded with provisions, rumbled over the cobblestone pavement, bespattering bystanders with mud from the gutter, or a washer-

woman, emptying her soiled soapsuds from an upper window, ruined the new clothes and costly feather of a local fop.

355. The Prevalence of Crime. — Another feature of Paris was its insecurity. At night the streets were dark. The regulation requiring the people to keep a lighted candle in every window was neglected; and even when street lamps were introduced, about the middle of the seventeenth century, they



A STREET IN PARIS .

An artist is moving his residence. He and his wife and furniture are conveyed in a cart drawn by young men. The roughness of the street, the abundance of dogs, and the attitudes and occupations of the various persons form an interesting study. From Lacroix, 'XVIII^{me} siècle.'

gave but an occasional and feeble light, contrasting with "the great white ways" of the present electric age. Under cover of this total or partial darkness thieves and robbers plied their trade unchecked. At one time there were nearly 10,000 people of this class, recruited especially from discharged soldiers and men without work. They were organized in societies so strong as to defy the police and military power and to commit murder in daylight. More dangerous than these professional assassins

were the sorcerers and fortune-tellers who sold philters and poisons to men or women who desired to win the love of another or be rid of a husband, wife, or rival. Such intrigues were carried on in the court and even in the household of the king.

356. The Guilds and the Artisans. — The artisans and merchants were banded together in guilds according to their vocation. In the seventeenth century there were in France more than fifteen hundred associations of the kind, each restricted



A POTTER AT WORK

Sixteenth century. He sits with his wheel before him and holds admiringly a shapely vase. His shop is well stocked with products. From 'Album historique.'

to its narrow field of business. All were under minute regulations and paid fees to the king, and bribes to his deputies for the privileges they enjoyed. Notwithstanding these regulations there were interminable bickerings and lawsuits among tradespeople over their rights. Each society held periodical meetings, in which the members discussed their common interests; and on state occasions they appeared together in public with their appropriate uniforms and emblems. The guild strove to maintain not only an excellent quality of its wares but a good moral character for its members. No one was admitted unless he could prove for himself an honorable name and reputation. A member guilty of a serious fault in word or act was liable to a fine, flogging, or expulsion. At the same time

they acted as mutual aid societies in cases of sickness or death. Naturally these high ideals were not always maintained; too often their fraternal meetings degenerated to drunkenness. Little was done to shorten the day of the laborer. In the case of a certain guild it was provided only that he should not begin work before 4 A.M. and should not close later than 9 P.M., thus giving him seventeen hours, including meal-times. He slept in the bare attic of his master's house or in a

similar room elsewhere, and subsisted on bread and vegetables. His ambition was to save money so as to set up a shop for himself; but too often he drank up his earnings on Sunday and the numerous holidays prescribed by the Church.

357. Master Artisans and Merchants. — The masters themselves generally lived in comfort with their families, and the successful merchants piled up wealth. Not content with fine houses sumptuously furnished, they sought noble husbands, even though penniless, for their daughters; and engaged



A FRENCH TAVERN

From an edition of Vergil, Lyons, 1517; used by Lacroix, 'Manners and Customs.'

pedigree-mongers and painters to prepare a family-tree and a gallery of ancestral portraits for themselves, while their wives, sons, and daughters, by aping the mannerisms and fopperies of the court, tried to pass themselves off in the crowd as members of the nobility. These extravagances brought many a household to financial ruin. As a substitute for genuine enjoyment they made their lives as artificial as possible.

358. Negligent Treatment of Children. — A reason for this peculiar condition may be found in the lack of sound education

and in the general neglect of children. Rarely did a parent, however noble or wealthy, bestow more than an occasional thought upon his children. Usually they were placed in charge of nurses and governesses, who were themselves too ignorant and too bent on their own selfish pleasures to give proper attention to those under their care. Some parents did not know their children even by sight. A certain noble lady saw her children but twice daily, morning and evening, when she would say to them merely: "Stand straight, hold your heads up!" Her only desire was that they might learn the artificial manners of the time, so as to appear well in society. Under these conditions the majority learned to read and write badly, and nothing more. Flattered and indulged by those in charge, they grew up egotistic, selfish, and violent in temper. The fact is that very few persons in this age understood that childhood was the formative period of life, that it was anything but a negative valueless stage of existence to bring the child through with the least possible trouble to others.

359. Education; University and Colleges. — Naturally there were a few parents who treated their children with wisdom and affection; there were some even among the poor who were determined to give their sons the best possible education both elementary and advanced. A great centre of learning was the University of Paris, in which the youths lodged, ate, and studied. The course of six years was devoted mainly to the classic Latin authors, with some Greek literature in the higher classes. This course could be followed by a two-year study of philosophy, mainly Aristotle. In spite of severe regulations the students lived slovenly, lawless lives, sometimes going to the extent of street riots.

The University was outrivalled by the Jesuit colleges. Here, too, the education was mainly Latin, but the instructors were able to make it attractive, so that many students actually enjoyed their work. Along with their book learning they received careful training in habits and manners, so that they emerged perfect gentlemen, adaptable, polished, and self-controlled.

360. Education of Girls. — Far more restricted was the education of girls. Those who married at fourteen or fifteen could talk on no serious topic, and were necessarily ignorant of household management. The standard of attainment was exceedingly low. A girl who could spell correctly, it was

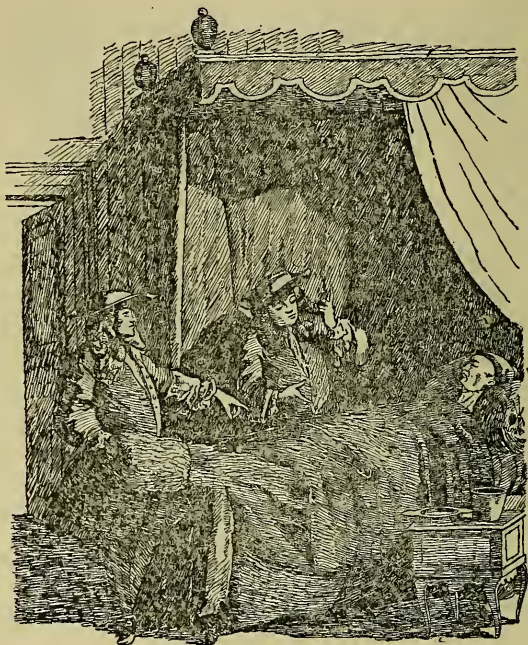


GOVERNESS AND PUPIL

Many children were privately educated, boys by preceptors, girls by governesses. It was difficult to find instructors qualified in character and knowledge for their duty, and those who were well fitted received scant respect from their employers and pupils. From Lacroix, 'XVIII^{me} siècle.'

thought, should make some mistakes in spelling in order not to appear pedantic; and if she possessed accurate knowledge of any subject, she should conceal the fact; for no one liked learned girls. All were of the opinion that the intellectual capabilities of women were distinctly inferior to those of men.

Archbishop Fén-e-lon', finding the women of society ignorant, set forth principles for their instruction which for that age were wholesome. He wished them to have knowledge that would be helpful to them in the household and in social conversation, yet not enough to make them appear pedantic. He explained



A PATIENT AND TWO PHYSICIANS

Middle of the eighteenth century, France. Notice the foppery of the doctors and the sad condition of the sick man. From a contemporary engraving, afterward used in the illustration of La Fontaine, 'Fables.'

further that the education of the young should be made attractive; that the child should be kept well and happy, that the teacher should strive to make himself loved by the pupils. These were relatively new ideas. About the same time a great lady at the court, who in her younger days had suffered from

poverty, founded a college for poor girls of noble birth. It was conducted on principles somewhat inferior to those of Fénelon. The pupils were watched over strictly and urged to enter a convent; but the girl who finished her course and went out into the world was given a moderate dowry.

361. Desirable Careers; Medicine and Hygiene. — The eldest son in a noble family was destined for the army. He bought his commission as an officer, and was wholly ignorant of his duties, until a reform was instituted requiring all to have a year of military training before becoming officers. The younger sons sought high positions in the Church. A bishop, archbishop, or cardinal required little special education, for there were plenty of scholars to do their learned work for them. In spite of intellectual slothfulness advances were made in botany, chemistry, and medicine. Superstitious cures were still common; for the cure of lameness a certain lady buried a bunch of herbs twice daily in her garden, and for fever a reputable physician advised applying a split herring tail downward to the patient's backbone. In general, however, doctors were introducing scientific methods of administering drugs, while entertaining the crudest notions of hygiene. A common device was to confine the patient in a closed room which admitted neither air nor light. The neglect of hygiene by all persons sick and well and the excesses to which nearly all, according to their means, were prone, brought them to premature old age, to physical collapse, and often enough to insanity.

Topics for Reading

I. **The Country and the Peasants.** — Hugon, *Social France in the Seventeenth Century*, chs. vi, viii; Lowell, *Eve of the French Revolution*, ch. xiii.

II. **Provincial Towns.** — Lowell, ch. xii; Young, A., *Travels in France* (Bohn Libr.), see page-headings, Rheims, Marseilles; Lyons, etc.

III. **Paris.** — Hugon, ch. v; Lowell, ch. xi; Young, 89 ff., 287 ff.

IV. **The Nobility.** — Hugon, chs. i, ii; Lowell, ch. vi.

V. **European Society in the Eighteenth Century.** — Hayes, *Political and Social History of Modern Europe*, I. ch. xiii.

Review

1. What changes in country life marked the transition from mediæval to modern history (§ 341)? 2. Describe the dwelling, furniture, dress, and hospitality of the average rural nobility. 3. Contrast the condition of the progressive nobles. 4. Describe the houses of the peasants. How far were the peasants subject to the lords? 5. What grains and live stock did the peasants produce? Describe their bread. 6. Describe their vegetables and fruits. 7. To what extent were nuts, meat, and milk articles of diet? How were hogs reared and fed? What meats were especially reserved for the lords? 9. What differences of condition were there among the peasants? 10. Describe the education of children. 11. To what professions did the peasants rise? How was this professional class regarded by the lords? 12. What facts point to "greater misery than happiness" in peasant life? 13. What contrast does Arthur Young draw between them and the common people of England? 14. How did towns grow up, and who formed their population? 15. Describe the appearance of Paris; life in the streets. 16. What provision was made for lighting? What was the extent of crime? Why was there so much of it? 17. What was the character of the guilds, and what did they accomplish? 18. Describe the comforts of master artisans and merchants. 19. How were children treated? 20. Describe the elementary education; the advanced education. 21. What were the old ideas as to the education of girls? What improvements were introduced? 22. What were desirable careers for the younger sons of nobles? What was the condition of the natural sciences? of medicine?

Additional Studies

1. Where did the nobles live during the Middle Ages? Why in the beginning of modern times did they tend to gather in the capital of the kingdom? 2. Why did the country nobles hold education in contempt? 3. Compare the life of the average rural noble with that of the average farmer of to-day. 4. On what did the prosperity of the noble family in the main depend? 5. In what did freedom from serfdom consist? 6. In what respects, if in any, had the condition of the peasants improved since the Middle Ages? 7. What is in general the difference between wild and domestic fruit? Why did not Europe have more native fruits? 8. Why were some peasants more prosperous than others? 9. Why was there more illiteracy in that period than there is at present? 10. Why were the English peasants in better condition than the French? 11. What are the most obvious differences between city life of that time and of the present? 12. Did the attitude toward children have anything to do with other disagreeable features of the age? 13. Write a syllabus of the chapter. 14. Write an essay on one of the Reading Topics.

CHAPTER XXII

ENGLAND UNDER HENRY VIII AND ELIZABETH

1509-1603

362. The Break with Rome. — Early in the sixteenth century there arose in England a general feeling of hostility toward the Catholic church similar in most respects to that on the Continent. In the first place the teachings of Lutheranism were finding their way across the Channel and were already persuading a considerable number of people that Catholic doctrines were fundamentally wrong. Others believed that the clergy — particularly the bishops and abbots — needed a moral overhauling. The chief objections, however, were on political and economic grounds. At this time England was no longer a loose federation of feudal states in perpetual turmoil. Outside the church her great barons had been subdued and brought completely under the sway of the king, who established a real despotism under the cloak of constitutional government. This policy had the moral support of the powerful middle class, who, tired of civil war, wanted peace, which for them meant prosperity (§ 285).

The church was the sole obstacle to the supremacy of the king. Its vast wealth was almost wholly exempt from taxation, while a large part of its revenues constantly flowed into the coffers of a foreigner, the pope. Its officials could not be tried and punished in the ordinary courts of the realm, nor did the king have control over the bishops and abbots, the sole remaining feudal lords. It was even a worse grievance that, on pretext of regulating the morals of king and people, the pope could interfere almost at will in domestic politics. Briefly, a

clash between the international policy of the church and the national policy of the state was inevitable.

In the early part of his reign Henry VIII (1509-1547) zealously defended the Catholic cause and received from the pope in reward the title Defender of the Faith. His complete change of attitude, involving a break with Rome, was partly due to personal interests. He appealed to the pope for a divorce from his wife that he might marry a beautiful lady of his court. The pope could not see his way clear to grant this request. Henry, irritated by the refusal, was now convinced of the tyranny of Rome, and had his parliament pass a series of laws, which transferred the control of the church in England to himself. One of them, the Act of Supremacy (1534), granting Henry the title of Supreme Head of the Church in England, completed the breach with Rome.

363. The Destruction of Monasteries. — Two years later Henry ordered that the monasteries be dissolved. To a certain extent their day of usefulness had passed away. At that time many of the monks were wealthy landowners, and cared more for increasing their revenues than for their religious duties. Many friars, too, had lost both their religious devotion and their love of learning, and were now mere beggars. Then, too, these classes had firmly opposed Henry's break with Rome, and still refused to recognize the Act of Supremacy. Henry's chief motive, however, was his need of funds to pay for the gayeties of court life. His orders to destroy the monasteries were carried out ruthlessly. Many conscientious monks and nuns were deprived of shelter and livelihood. The estates were confiscated by the Crown, which divided a large part of it among favorite courtiers. The lead, stone, and glass, together with the roofs and walls, were sold as building materials. The gold, silver, and precious metals were taken to the royal treasury.

364. The Establishment of a State Church. — So far the break with Rome had been solely political, for Henry was at heart a Catholic. It was only gradually that Protestant doctrines made headway and came to supplant Catholic teachings.

In the reign of Elizabeth the Church of England became definitely what is known as Anglican, or Episcopalian. A standard prayerbook was adopted, whose forms had to be followed by all worshippers. Finally there was compiled a Creed of Thirty-Nine Articles (1563), a uniform doctrine to which every clergyman had to subscribe. In order that the church might be truly national, laws were passed to make all subjects conform to the new faith. To dissent — to differ from the Anglican belief — was treason as well as heresy. A special court, resembling the Inquisition, was established to ferret out and punish heretics.

As a matter of fact this idea of conformity was acceptable to the mass of Englishmen, who cared less for religion than did the people on the Continent. There were, however, many Catholics — contemptuously termed “papists” — who could never be reconciled. A third class believed that further changes should be made. Because the latter wished to purify the Anglican church, they were called

Puritans. They constantly increased in number, and half a century later were destined to play an important part in English history. Generally speaking, however, a national unity in church and state was practically established for the time being.

365. Queen Elizabeth (1558–1603). — At the age of twenty-five Elizabeth, an intelligent, vigorous young woman, daughter



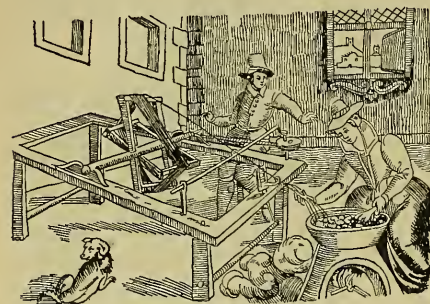
QUEEN ELIZABETH

She wears a crown. About her neck is a necklace and an ample ruff made stiff with starch and wires. Over her breast is a long-peaked stomacher. Her skirt is suspended on enormous hoops, and is covered with decorations, including a vast quantity of jewels. This kind of dress existed before, but Elizabeth greatly exaggerated it. From a contemporary engraving.

of Henry VIII, ascended the throne. She had received a thorough education and possessed therefore a background of general knowledge. A splendid linguist, she could read, write, and speak equally well French, Latin, and Italian. She was the centre of a brilliant court, distinguished for humor and repartee.

It is customary for people to idolize their sovereign and to emulate his virtues and vices. The strong personality of Elizabeth was reflected accordingly in the conduct of her subjects. Like their sovereign, they were extremely practical in religious and political matters.

Their business was frankly conducted for profit. In the same honest spirit they sought pleasure and amusement. In their gayety and light-heartedness the observer might detect a lack of refinement. For this reason "manners were at times unbecoming." Elizabeth spat at a courtier whose coat offended her taste; she boxed the ears of another;



SILK-WINDING

One of the chief methods of spinning silk thread. Several natural filaments from the cocoons are gathered up and twisted in one continuous thread. In this period a silk industry began to develop in England. From Geffe, 'The Perfect Use of Silk-worms,' 1607.

she tickled the back of Leicester's neck when he knelt to receive his earldom; she rapped out tremendous oaths and uttered every sharp, amusing word that rose to her lips."¹ In fact those nobles who did not swear were thought to be effeminate; it was considered evidence of genius to invent new oaths. Peasants, on the other hand, were fined for swearing.

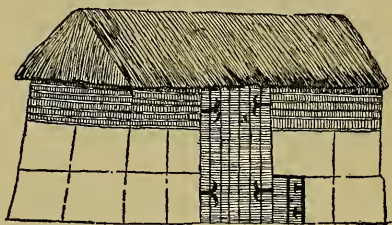
366. Industrial Regulations. — Elizabeth was a conscientious sovereign who wished all her subjects to be prosperous and happy. This condition she thought might be brought about by

¹ Traill, *Social England*, III. 384.

government regulation. For the benefit of small farmers she proclaimed the Corn Laws, which forbade the importation of grain and thereby enabled the farmer to grow grain and sell it at a profit.

Minute laws were passed, too, for the regulation of industries. "No person using the feat or mystery of cloth-making shall keep or have in his house any more than one woollen loom at a time on pain of a fine of twenty shillings." Those who wished to manufacture on a larger scale applied to the Crown for a charter; and for this privilege they paid a substantial fee. Merchants, such as haberdashers, saddlers, curriers, and shoe-dealers, were forced to do the same thing. In like manner the

Crown attempted to restrict certain manufactures to certain towns. Business men began to resent strongly this interference. The result was that they transferred their business to the country regions. In a certain town the citizens, who had previously built up a rope-making industry, complained that their town "was like to be utterly decayed owing to the competition of people in the adjacent parts."



A PEASANT'S HOUSE

In the reign of Elizabeth. A barn-like building. The roof is thatched with straw. From 'Album historique.'

367. Statute of Laborers (1601). — Because of the enclosures (§ 281) many laborers had lost their little gardens and were now dependent on wages alone; but they received so little for their work that in many cases they failed to make a living. Elizabeth and her legislators showed a deep interest in their welfare. The Statute of Laborers admitted that wages "are in divers places too small and not answerable to this time, respecting the advancement of prices of all things belonging to the said servants and laborers." This measure provided that in the future wages were to be fixed by the justices of the peace. These officers had to take into consideration "the price of food

and other circumstances necessary to be considered," and to make the scheme "yield the hired person, both in the time of need and time of plenty, a convenient proportion of wages."

In many instances this plan worked well. It must be remembered, however, that the judges then were not so independent and so fair as they are to-day. A majority were either employers or their friends. While they were often good-hearted, it was to their interest to keep wages as low as possible. Too often their pocket-books got the better of their generosity. In many

instances therefore this plan caused a decline in wages. Laborers without land or means of travel were forced to accept work from the nearest employer, however low the pay. Furthermore the workers were not permitted to join together in self-defence. It was a conspiracy, a legal offence, for them to enter into any association to raise the rate of wages. In the case of such unions members were induced to turn traitor and betray their fellows.



RICH MAN AND POOR MAN

"The rich man signifieth a proude man covetous; the poor man signifieth the povertie generale, whose petitions of such are not heard." From Bateman, 'Crystal Glass of the Christian Reformation,' 1569. Age of Elizabeth.

368. Poverty and the Poor Laws (1601). — While the nobility and gentry became constantly richer, a majority of the laborers were in fair condition. The breach was gradually widening between rich and poor, however, for there was growing up a class of paupers. Among them, it is true, there were many undeserving beggars who became a nuisance to society and good order. They bore a hatred to all and were always ready to join in any riot or disorder. In times of peace they formed gangs of marauders who terrorized the countryside. Property and life were insecure. The innocent traveller on a country

road was constantly in danger of being stripped of his valuables by one or more of these sturdy beggars.

At the same time wages tended to drop and prices to rise. As a result poverty became more common. Humanity demanded that the deserving poor be assisted, while there was an equally strong feeling that rogues and vagabonds be punished. The Poor Laws of Elizabeth resulted from these sentiments. Giving to the poor was no longer an act of Christian charity; it became a compulsory tax upon the people of the realm. Each parish now had its poor rate for which property owners were assessed. These laws ordained further that "work was to be provided for those who could work, and relief for those who could not; poor children were to be trained to some craft; and the idle were to be punished." In spite of its defects this group of laws was an admirable attempt to lessen a great social evil. They remained in force until early in the nineteenth century.

369. Reform of the Currency (1560).

— When Elizabeth ascended the throne, her country was in an unsound financial condition. Her predecessors had been in the habit of filling their empty coffers by using more and more alloy in their coinage. For example, the shilling of 1551 weighed as much as that of 1527 but contained only one seventh as much silver. Necessarily business men understood that some coins were worth less than others. Hence they charged different prices for their goods according to the coins that were offered them. Foreigners, too, looked askance at the bad coins. The general public naturally felt confused by the irregularity. Those who had good coins saved them or melted them down. The debasement of the currency was detrimental to the laborer, for prices rose by leaps and bounds, and clothes and food became very dear. In 1560 the Queen asked her people to bring her their impure money. Their response was hearty and loyal,



ELIZABETHAN COIN

A shilling, silver; crowned head of the queen; Latin inscription signifying 'Elizabeth, by the Grace of God Queen of England and of Ireland.' From Traill, 'Social England.'

for they were willing to bear their share of the loss. The government undertook the cost of refining and recoinage. In this way Elizabeth averted a national disaster.

370. An Era of Economic Progress. — There was a great increase in wealth during the reign of Elizabeth, due in large part to the intelligence and activity of her people, rich and poor alike. Manufacturers, capitalist farmers, merchants, and adventurers were especially energetic. England, too, was at peace; she took little part in the religious conflicts then raging on the Continent. National expenditures were kept down. The debasement of the coinage came to an end. The government could now be trusted to pay its debts promptly, and therefore found it easy to borrow money at low rates of interest.

Elizabeth aimed further to make England a power in world affairs. She saw, however, that it would be foolish for her country to continue its ancient struggle with France, for supremacy on the Continent would profit little. Because England was surrounded by water, Elizabeth reasoned that its strength should be on the sea. She therefore encouraged the construction of merchant ships which, if necessary, could be armed and used for fighting. In this way a powerful navy was built up. Fishing, too, was encouraged. People were forced by law to eat fish on Friday "so that the fishers should be set on work." Shippers also were aided in every possible way; English ships alone should be used in foreign trade, both going and coming. Piers were built, harbors repaired, and channels marked out with buoys.

371. Early Efforts in the New World. — Often the merchant ships became privateers. They were light and swift in comparison with the heavy Spanish galleons built to carry gold. The early story of English expansion in the New World is filled with the attacks of the "sea dogs" of this period upon the huge Catholic power of Spain. They were buccaneers, it is true, but they believed that in making their attacks they were doing a service to the cause of Protestantism.

"To break through the Catholic monopoly of the New World, to kill Spaniards, to sell negroes, to sack goldships, were in

these men's minds a seemly work."¹ The name of Francis Drake became the terror of the Spanish Indies. He loaded his bark with the gold dust and silver ingots, with the pearls, emeralds, and diamonds taken from captured Spanish galleons. For his romantic daring as well as for his spoils, Queen Elizabeth knighted the adventurer.

372. Destruction of the Spanish Armada (1588). — There were other causes to irritate Spain. English vessels were engaging in a smuggling trade with Spanish colonies. Then,



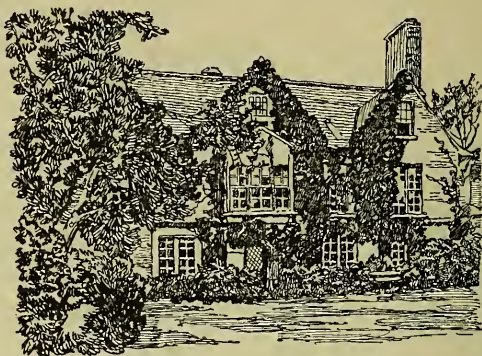
THE BATTLE WITH THE ARMADA

From a tapestry in the House of Lords.

too, Elizabeth had lent aid to the Protestants of Holland in their revolt against Spain. Philip II felt accordingly that the conquest of England was necessary for the security of his dominion across the seas. His mighty Armada of a hundred and fifty vessels, "the strongest combination that was ever gathered in Christendom" down to that time, set sail for England. Roused by the danger so near at hand, men of all faiths rose to defend their country against the hated Spaniard. The English fleet met the "invincible" Armada off Plymouth. "Small as the English ships were, they were in perfect trim; they sailed

¹ Green, *Short History of England*, 415.

two feet for the Spaniards one, they were manned by 9,000 hardy seamen, and their admiral was backed by a crowd of captains who had won fame in the Spanish seas. With him was Hawkins, who had been the first to break through the charmed circle of the Indies; Frobisher, the hero of the Northwest passage, and above all Drake, who held command of the privateers.”¹ Philip was utterly defeated. Some of his ships the English scuttled, others were burned. Fearing the flames might spread



RALEIGH'S HOUSE AT YOUGHAL

Described as a 'perfect Elizabethan gabled house.' Sir Walter was chief magistrate of Youghal in 1588-89, and here according to tradition he raised the first potatoes ever grown in Ireland. From a photograph.

to the rest of the fleet, the Spanish commanders thought flight their only safety. A storm overtook them, however, and most of the remaining galleons were wrecked.

For Spain the defeat of the Armada meant a serious loss of prestige. It marked the end of her monopoly in the East and West. It gave Holland her freedom (§336) and assured her merchants a share in the lucrative trade with the Spice Islands. It embarked England, too, on a policy which was to make her the greatest colonial and commercial power of modern times.

373. The People and their Sovereign. — There was little democracy in the England of Elizabeth; the people had little

¹ Green, *Short History of England*, 419.

share in the government. Although the Queen's power was checked by parliament, she was so able and so popular that she usually had her own way. Far from being directed by the people, the state sought to direct individual enterprise in agriculture, commerce, and industry. At the same time Elizabeth aimed to keep in touch with the wishes of her subjects; and in return the people were loyal to their sovereign. England had become a great and prosperous nation; and the reign of Elizabeth was the most successful thus far in its history. This success was due to the character of the nation, to the fortunate circumstances in which it was at that time placed, and not least to the Queen, whose first object was to understand her people and to take advantage of every circumstance for adding to their prosperity and their greatness.

Topics for Reading

I. **Henry VIII.** — Robinson, *Readings*, II. 137-46; Hayes, *Political and Social History of Modern Europe*, I. 148-54; Lindsay, *History of the Reformation*, II. 315-67; Traill, *Social England*, III. ch. ix; Pollard, *Factors in Modern History*, ch. iv; *Cambridge Modern History*, II. ch. xiii.

II. **Queen Elizabeth.** — Gardiner, *History of England*, 428-80; Lee, *Source Book of English History*, chs. xviii, xix; Green, *Short History of the English People*, 369-420.

III. **Religious Questions under Elizabeth.** — Lindsay, II. 385-420; Stone, *Reformation and Renaissance*, chs. x, xi.

IV. **Social Conditions under Elizabeth.** — Innes, *England's Industrial Development*, ch. xii; Warner, *Landmarks of English Industrial History*, ch. x (social legislation); Traill, *Social England*, III. chs. xi, xii; Stephenson, *The Elizabethan People*, see Contents.

Review

1. Under what circumstances did England become free from the pope? Trace the steps in the process. 2. Give an account of the destruction of the monasteries. What was done with the spoil? 3. How far did the English church depart from Catholicism? Who were the Puritans? 4. Describe the character of Queen Elizabeth; of her subjects. 5. What industrial regulations did she introduce, and with what results? 6. What conditions gave rise to the Statute of Laborers? What were its provisions? its effects? 7. What were the provisions of the Poor Laws? What conditions were they to remedy? 8. De-

scribe the evil plight in which Elizabeth found the currency. How did she reform this evil? 9. In what directions was progress being made? What was her international policy? her naval policy? 10. Describe the enterprise of her people in the New World. 11. Give an account of the destruction of the Armada. 12. What were the relations between Elizabeth and her subjects? For what is her reign famous?

Additional Studies

1. What progress had the Protestant revolt made in continental Europe before Henry VIII's break with Rome (ch. xx)? 2. What connection has this revolt with nationalism? 3. What progress had been made thus far in nationalism in Germany, France, Spain, and England (see earlier chs.)? 4. In England what influences, in addition to Henry's personal wishes, were at work to bring about religious changes? 5. What was new in the occupations and in the social and economic condition of the English? 6. Were English manners less refined than those of France? Give reasons for your answer. 7. What are the advantages and the disadvantages of governmental regulation? 8. Compare the condition of laborers under Elizabeth with their condition during the Hundred Years' War; with their condition to-day. 9. Compare the English currency before Elizabeth with that of the late Roman empire (earlier ch.). 10. What occupations were Englishmen finding outside their own country? 11. What was there in the situation of England that aided or encouraged commerce and colonization? Compare Phœnicia, Greece, and Venice. 12. What effect had the destruction of the Armada? 13. In what respect was the reign of Elizabeth an epoch (turning point) in English history? 14. Write an essay on one of the Reading Topics. 15. Write a syllabus of this chapter like that on p. 231.

CHAPTER XXIII

ENGLAND IN THE SEVENTEENTH CENTURY

I. THE STRUGGLE FOR PARLIAMENTARY GOVERNMENT

374. Kings by Divine Right. — We have seen how Elizabeth, through sheer force of personality and popularity with an influential middle class, gradually excluded parliament from a share in the government. It was only natural that her successors¹ should continue this policy. They were not content, however, with possessing unlimited power, but philosophized and theorized about it. They rejected the tradition that there was a contract between the king and his subjects. In their opinion it was good policy for the king to follow the law as an example to his subjects, but he was not compelled to do so. In fact, as they asserted, the monarchy was ordained by God for the government of men. It was therefore sacred, and to resist the king was not merely a crime but a sacrilege.

Various causes served to arouse opposition. In the first place the Stuarts were a foreign dynasty, for in those days the Scotch were distrusted as heartily as the French. They lacked, too, the personal charm and ability of Elizabeth. James was weak and vacillating, while the defects of Charles were even more pronounced. His subjects berated his lack of decision, his meanness and ingratitude even toward his friends, and his hopeless obstinacy and untruthfulness.

375. Opposition by the Puritans and Parliament. — The opposition was largely centred in the Puritans — a group rapidly increasing in numbers and importance. Simple in speech, unaffected in dress, and austere in their keeping of Sunday, the

¹ James I (1603-1625), formerly king of Scotland, and his son Charles I (1625-1649).

Puritans were "grieved to see so sinful a man sit on the throne of England, and so wasteful a man squander their money."¹ They chafed under the pro-Catholic activities of the monarch, and under the restrictions placed upon their worship. The most influential of the Puritans, too, were of the middle class; merchants, manufacturers, and traders. Their prosperity depended to a large extent upon the expansion of England. The king's

lack of interest in commerce and colonization therefore touched the pocket-book of the Puritans.

Irritated on every hand, the Puritans looked to parliament, in which they composed a majority, to defend their interests against the despotism. In this temper parliament refused to grant Charles I the money he wished. Undaunted, he tried to raise funds by compelling his subjects to lend him money which he never intended to repay. Those who refused were imprisoned. This abuse and others of like nature led parliament to draw up a Petition of Right (1628), a document which clearly defined the rights of every individual. It forbade imprisonment without due cause, arbitrary punishment, and the exercise of martial law in time of peace.



A NONCONFORMIST MINISTER

About 1700. From *Tempest*, 'Cryes of London.'

376. The Civil War (beginning 1642).

— Charles granted this petition, but, as may be imagined, he had no intention of putting it into effect. The conflict between him and parliament therefore grew continually more bitter. In fact it soon became evident that agreement was impossible, and that the matter had to be settled by the sword. The stubbornness of both parties plunged the country into civil war (1642–1646). Charles found many supporters, for there were many to whom loyalty was almost

¹ Hayes, *Political and Social History*, I, 270, referring to James I.

a religion. The Cavaliers, as his partisans were called, were mostly Episcopalians — members of the English church — and Catholics. The majority were drawn from the higher ranks of life such as the nobles, the clergy, and the well-to-do country gentlemen. On the other hand the parliamentary party was strongly Puritan; in their numbers were Presbyterians, Baptists, and Congregationalists, many of whom were merchants and manufacturers from the towns. Their fashion of cutting the hair short gave the name of Roundheads to their party. The great mass of artisans and yeomen, however, were indifferent, and took little part in the struggle.

377. Cromwell. — At first the two sides were almost evenly matched. Then a Puritan gentleman of fiery eloquence and energy, Oliver Cromwell, organized a brigade known as the Ironsides. They were God-fearing men who fought with a fierce earnestness and a firm conviction that their enemies were the enemies of God. They went into battle praying and singing psalms. Nothing could withstand their determined attacks. In every battle they routed the royal troops. Charles was captured, tried, and beheaded. England, heretofore a monarchy, now called herself a Commonwealth (1649–1653) with the reins of government in the hands of Cromwell and a parliament. In spite of its vaunted piety, this body proved to be corrupt, incompetent, and impossible to coöperate with. Cromwell accordingly dissolved his legislature and, as Lord Protector, became in fact a military dictator (1653). The able general proved a masterful statesman. His enforcement of law and order, and his encouragement of trade and the crafts, meant domestic prosperity. His foreign policy resulted in added prestige to England; powerful once more, the English annihilated one of the fleets of Spain and snatched Jamaica from that country. Favorable commercial treaties, too, were concluded with the Dutch and the French.

378. The Restoration (1660). — In spite of the fact that these were times of great deeds, high ideals, and strong feelings, the majority of Englishmen were becoming restless and discontented. In the first place a strong dislike of military govern-

ment was growing up. Then, too, in the Puritan régime a minority party was enforcing its strict discipline and narrow religious ideals upon the country at large. The death of Cromwell offered the nation an opportunity to be rid of religious zealots. These considerations led them to welcome the return of a Stuart to the throne.¹

The old trouble between king and parliament broke out anew, however, and continued without interruption for almost thirty years. Finally it became evident that no satisfactory adjustment could be obtained. To avoid the possibility of another long struggle, therefore, parliament invited William of Orange (Holland)² to occupy the throne on condition that he give heed to the people's representatives. William was worthy of the confidence; foreigner though he was, he proved to be one of England's greatest and ablest rulers.

379. Parliament Gains the Upper Hand. — In order that it might remain secure in the possession of its newly won powers, parliament provided that it should be convoked at frequent intervals in order to make laws and to control taxation. This was one of the measures of a Bill of Rights, which declared further that the king had no power to set aside the laws, to levy taxes, or to keep a standing army without the permission of parliament. All subjects of the realm were granted the right to petition the king. It was provided, too, that neither bail nor fines nor punishment should be excessive. This document secured to parliament the supremacy in the state and to the citizens in theory at least the right to life, liberty, and the pursuit of happiness.

The Bill of Rights forms the basis of most written constitutions, including that of the United States. Strange as it may seem, England has no written constitution. Its form of government is the result of gradual growth, through the unconscious adoption of new customs, and through the enactment of individual laws. Originally the king had all powers of government; then documents such as the Magna Carta (1215; § 198), and

¹ Charles II (1660–1685), followed by James II (1685–1689).

² William III (1689–1703) and Mary till 1694.

the Petition of Right (1628), and the Bill of Rights (1689), so restricted his powers as to make him subject to parliament.

380. The Growth of Parties. — The parliamentary practice thus established has evolved other principles of modern government. During the eighteenth century it gradually came about that parliament was divided into those who favored and those who opposed certain measures. At first these parties were based on conflicting views of government. Those who favored strong powers in the hands of the king were called Tories. Those, on the other hand, who wished to restrict royal privilege and to give greater power to the individual were called Whigs. It came about that the members of a party voted as a unit on all matters. Hence one party or the other always held a majority.

This division into parties brought about the growth of the cabinet system. It so happened that the king could no longer hold his own personal views on politics, but had to take into account the leaders of the party in power. In order to put through his policies, therefore, the king chose a Prime Minister¹ from the majority party in the House of Commons. He in turn chose his colleagues from the same party.

381. Cabinet Government. — This ministry, or cabinet, acted as a unit in all matters of general policy. If at any time parliament lost confidence in the government, it could say so. Then the ministers resigned and the king chose another Prime Minister, one necessarily who had the support of the Commons. If there was any doubt as to which party really represented the wishes of the people, the king dissolved parliament, and a general election took place. In all its essentials the cabinet system, devised in William's reign, has remained unchanged to the present day.

Under the new plan the king, no longer a ruler, became the first officer of the nation. He lost, too, his power of veto, a privilege which even the President of our country still possesses. The actual work of government was carried on by the ministry, appointed by the sovereign but responsible to parliament. Briefly England was to be governed by parliament, in which the

¹ Not officially so called till the twentieth century.

House of Commons held the control of finances. Although much had been gained, England was not as yet ruled by the majority of her people. The House of Commons represented but a minority, for only the wealthy could vote for its members. It was not until the nineteenth century that the progress of democracy was to make the English a self-governing people in a far better sense of the term.

II. A REVOLUTION IN AGRICULTURE

Seventeenth and Eighteenth Centuries

382. Improvements in Country Life. — In the seventeenth century agriculture became a fashionable pursuit. A writer of the period says: "The farming tribe is now made up of all classes, from a duke to an apprentice." This means that a large amount of capital was now being invested in land and used for improvements. In this way there came to be many squires, as the owners of large estates were called. They lived in beautiful manor houses such as still adorn the English landscapes. Brick making was rediscovered and the houses of all but the very poor were now made of that material or of stone. There were chimneys and glass windows. These new homes, too, were comfortably furnished. Instead of the filthy flooring of rushes, there were carpets. In like manner pillows and cushions, no longer considered effeminate, found their way into every respectable home. The well-to-do country people, who possessed these luxuries, rarely left them to go to London or to travel abroad. They preferred their homes to all city attractions, and passed their lives in hunting and other sports, in managing their estates, in filling local offices, and in neighborly sociability.

383. Improvements in Agriculture. — During this period a great revolution took place in farming. Vegetables for winter consumption had already come into general use. Furthermore the farmer was rapidly becoming acquainted with rye and with clover and other grasses. The artificial pastures thus produced enabled him to feed his animals during the winter months. The improvement of fodder resulted in better stock. A fatted

ox of this period weighed eight hundred pounds, whereas formerly it had not averaged half that amount. In like manner the weight of a fleece of wool increased fourfold. Better methods of tillage, too, were devised. The farmer learned how to employ scientifically such fertilizers as manure, clay, chalk, and lime. Then, too, he contrived a system of crop rotation. His bitter experience had shown him that if grain alone were grown, his fields had to lie idle every third year. He discovered, however, that if grain is grown the first year, turnips the second, and clover the third, the soil need not remain fallow at all.

384. Separate Fields. — Scientific farming, however, could not exist in open fields (§ 216). The farmer found it impossible to breed a better class of animals unless he separated them



A RURAL SCENE

Showing arable fields, a herdsman and his flock a hunting party, mounted travellers speeding along the road, and in the background trees and houses. From a contemporary engraving.

from the inferior stock of his neighbors. He discovered, too, that if his land continued to be divided into small strips, he would have to follow the old routine, no matter how absurd it seemed to him. He had continual quarrels over boundaries. He lost valuable time, too, in travelling from one piece of land to another; but the greatest motive to the revolution was his desire to do as he liked with his own land. Before the end of the century therefore England became a country of fields separated from each other by a ditch, hedge, or fence.

385. Large and Small Farms. — It was the up-to-date farmer with plenty of money who profited by this arrangement. The system accordingly brought about the decay of the small farmer or yeoman. Little farms no longer paid under the old system of agriculture, and the new involved an outlay which the farmer

of scant means could not afford. Dispossessed and in dire poverty, families of this class were often forced to pack up belongings and tramp to town. We need not dwell on how they trudged the rutted and muddy roads, often begging their way. In a later chapter (§ 530ff) we shall see how these outcasts furnished cheap labor for the new industries which were springing up.

III. SOCIAL LIFE AND CUSTOMS

386. Social Customs ; the Trading Class. — During this period the average artisan and farmer continued to sleep, dress, and eat as he had for the last three centuries. There was little change even in court life. It remained frivolous, extravagant, and dissipated. Excessive drinking and gambling tended to rob it of all attraction. The period is chiefly noted, however, for the growth of the trading class. Business men were wealthy and influential; in fact many of them received from the king the title of baronet, which was the lowest grade of nobility. They were rapidly becoming the backbone of English society. We gain an intimate knowledge of their lives and habits through the diary of Samuel Pepys, who was secretary to the Admiralty.

387. Daily Life. — It was the custom for even the most fashionable to rise early. Merchants went to work as early as six A.M. Breakfast was usually light and consisted of a draught of ale with bread, butter, and radishes. The important meal was dinner, about one o'clock. On one occasion Mr. Pepys served a "really grand dinner" to several of his friends. "Fricassé of rabbits and chickens, a leg of mutton boiled, three carps in a dish, a great dish of a side of lamb, a dish of roast pigeons, a lamprey pie (a most rare pie), a dish of anchovies, good wine of several sorts, and all things noble and to my great content."

There was in addition an endless variety of drinks. Water was scarcely ever drunk; even the youngest children were accustomed to beer. Tea was slow in making its way into polite society. It was still considered a "filthy practice, a base, unworthy Indian custom, which no Christian family should admit." This was, too, an age of hospitality. After dinner it

was the custom of guests to remain to play cards and other games, to smoke, and to tell stories, until seven or eight o'clock in the evening.

Foreigners, however, observed a lack of polite manners among Englishmen. At table guests were seated on chairs without backs, and usually wore their hats. They had the bad habit, too, of spitting. Furthermore "on the English table there are no forks. A beaker is set before each person, and at the end of the meal each dips the end of his napkin therein, and with this he cleans his teeth and washes his hands."

388. Coffee-houses. — After the early dinner it was a common custom for the men to adjourn to the coffee-house. Here they drank chocolate or coffee together and exchanged gossip. "The host of the coffee-house was the recipient of all the town gossip. Each guest on entering asks the threadbare question, 'What news have you, Master?' and the host tells him what he has heard 'the barber to the tailor of a great courtier's man say.'"¹ In time coffee-houses became the veritable hotbeds of political agitation, for here the



A COFFEE-HOUSE

Showing the furniture and fashions of the time. From a contemporary jest-book (1688).

great literary and political celebrities met and discussed the questions of the day. The guests took it for granted that everyone was to express his opinions freely. It was into the coffee-house, too, that newspapers, which were still too expensive for individuals to buy, first made their way. They were eagerly read, although it was felt that they made

¹ Traill, *Social England*, IV. 660.

the public "too familiar with the actions and counsels of their superiors."

389. Puritan and Cavalier Contrasted. — Social customs of this century present an interesting contrast. Under the Puritan régime life was undoubtedly abnormal. It was believed that society should be held together by a common moral discipline.



NEWSWOMAN

Selling the London Gazette.
From *Tempest*, 'Cryes of
London.'

Drinking, gambling, and swearing were prohibited. Any person "betting at cards, dice, tables, tennis, bowls, shovelboard, or any other game," was compelled to forfeit twice his winnings. Horse races, too, were suppressed. In like manner dramatic performances were not allowed to take place; in fact actors were whipped as common rogues. On Sunday games and sports as well as the selling of wares were forbidden. A law stated that anyone found idly standing or walking in the street in sermon time, or playing at any game upon the Sabbath or fast day should pay half a crown or suffer imprisonment. Puritans could scarcely endure the sight of a gentleman. Their greeting to a well-dressed man was "French dog." Men of Puritan faith cropped their hair short, wore a dark cloak, a plain linen

collar, and a high steeple-crowned hat.

On the other hand the Cavaliers presented a picturesque appearance with their long flowing hair and their bright clothes. In this period were worn the garments which have become the modern coat and vest. The vest was girded with a sash, and the coat was ornamented with a row of gold buttons and with gold edging along the seams. Tight knee-breeches were the custom. The cravat was of lace; and it was stylish for a man to wear a muff suspended round the neck by a ribbon. When Pepys' wife bought a new muff, her husband used her old one.

390. Women's Occupations and Social Position. — The ladies of this period gave a large part of their time to household duties. Even the wealthiest preserved the garden fruit and did their own sewing and mending. It was almost impossible for them to enter a business or a professional career; nor could they obtain an education at the universities. In spite of these disadvantages there were many women of refinement and culture. They used their artistic skill in tapestry and embroidery. Others were excellent singers or could play the stringed instruments of that age. Girls were usually married while still in their "teens." Ordinarily they had little part in the choice of a husband, for it was the business of a good father to find a young man who would be a suitable mate for his daughter. As may be supposed, many of these marriages resulted unhappily; and there were frequent runaway matches.

Countrywomen, too, were accustomed to hard work. They were of great assistance to the men in making cloth, at a time when that industry was carried on at home. In harvest time the mothers put their babies to play together in the busy field, while they helped gather in the crop. At other times they did the lighter routine tasks of farmwork. As a rule Englishmen respected their women and did not wish them to become mere beasts of burden, as were many on the Continent. The wife and daughters were responsible for the brewing of the beer and the salting of the beef, as well as for the daily cooking. In the absence of the country doctor, too, they practised the art of healing, partly by herbs, partly by quaint charms.

391. Women's Dress. — The ladies of the court with their masks, their excessive rouge, and their powdered hair, looked very much alike. They appeared in magnificent costumes. A courtier tells us of an elegant dame who wore "some fine diamonds on her fingers, repeatedly taking off no fewer than three gloves, which were worn one over the other. Her bodice was of yellow satin, richly embroidered, her petticoat of gold tissue with stripes, her robe of red velvet, lined with yellow muslin, with broad stripes of pure gold. She wore an apron of point lace of various patterns; her head-tire was highly perfumed, and

the collar of white satin beneath the delicately wrought ruff, struck me as extremely pretty." ¹

On the other hand the women of lower rank dressed simply.

Little tailoring was needed to make garments of the cheap, coarse material. As a rule they "were wearing plain-pointed bodices laced in front; wide tippets or folded kerchiefs; plain petticoats, sometimes with panniers; wide, short sleeves, and deep lawn or lace cuffs and collars. . . . Outdoors women wore peaked beaver hats, or a black hood and coverchief tied under the chin." ²

392. Amusements. — Under the restored kingship (§ 378) the theatre became once more the most popular form of amusement. The stage and the acting were immeasurably better than



A LADY OF THE COURT

Under the Stuarts. The costume of her class is described in the text. From Traill, 'Social England.'

ever before, and the audience, formerly rude, was orderly and civil. There were few comforts, and ladies and gentlemen continued to sit on benches without backs. The central dome, too, was uncovered, and when a hailstorm came on, the theatre was emptied.

Everyone, rich or poor, sought the open air on holidays and Sundays. "Your glass coach will to Hyde Park for air; the suburb fools trot to Tottenham; your sprucer sorts of citizens gallop to Epsom;



A WOMAN OF THE MIDDLE CLASS

Under the Stuarts. From Traill, 'Social England.'

¹ Traill, IV. 169.

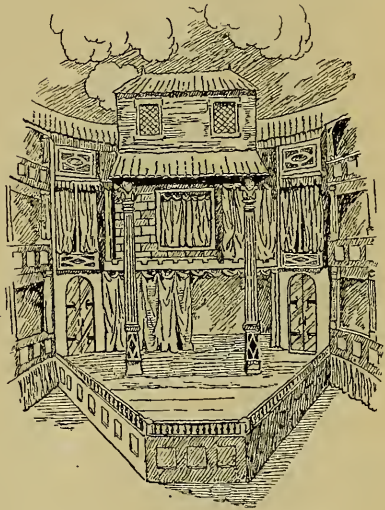
² *Ibid.* 320.

your mechanic gross fellows, showing much conjugal affection, strut before their wives, each with a child in his arms, to Islington."

Tennis and pell mell were favorite sports of the gentry. In the latter game the object was to hit a ball through hoops placed at the ends of a long alley. Gentlemen often went to the arena, too, to witness cock-fighting as well as fencing and boxing. A spectator at the arena gives us a graphic description of the dangerous sport of sword fighting. "For my part I think there is an inhumanity in permitting men to kill each other for diversion. I should have had more pleasure in seeing the battle of the bears and dogs, which was fought the following day in the same place."

IV. LITERATURE AND SCIENCE

393. Literature. — The literature of the period reflects the contrasting features of social life described above. In William Shakespeare (1564-1616) the age brought forth the greatest literary genius of modern time — perhaps of all time. While still a young man poverty at home drove him to London and the stage. Here he was known as Jack-of-all-trades, for in a short time he became part owner of a theatre as well as actor and playwright. In *Love's Labor's Lost* this lad from the country paints a brilliant picture of the court life of the

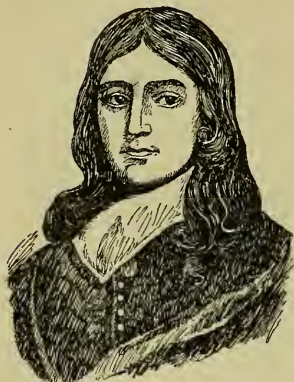


A STAGE

In the time of Shakespeare. The scene represents the front of a three-storied house. Peculiar are the form of the stage, the two doors on the ground floor, and the balcony in the second story. From Albright, 'Shakespearean Stage.'

time with its witty sayings, its unreality, and extravagance. His other comedies are filled with adventures and practical jokes, with entertaining sketches of manners and customs. Perhaps Shakespeare has endeared himself most of all to his own countrymen through such historical plays as *Richard III* and *Henry V*. They reflect vividly English national character; the love of hard fighting, the blind faith in the triumph of goodness over evil, pity for the fallen, as well as prejudice and unfairness to foreigners. By playlovers of all time and countries, however, he is most admired for his powerful tragedies, *Hamlet* and *Macbeth*.

They show not only struggles between great characters, but the conflict of emotions and passions in the soul itself.



JOHN MILTON
From a painting.

John Milton (1608–1674) was the product of a later age. Though a Puritan, he was not narrow in belief. His early poems, it is true, plead against the coarse festivities and drinking bouts of the time, but they encourage simple pleasures. In blindness and old age Milton composed *Paradise Lost*. It is an epic of a lost cause, for Puritanism had finally been defeated.

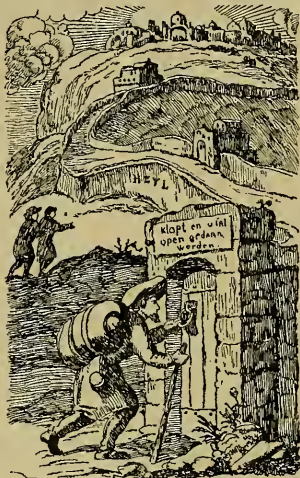
It depicts the eternal struggle between the Archangel, who is the Spirit of Good, and Satan, the Spirit of Evil. In stately measure it narrates the disobedience of man and the victory of Satan; it tells how "the world has fallen on evil days and evil tongues, with darkness and with danger compassed round." Many critics consider it the most splendid example of English poetry.

In like manner John Bunyan (1628–1668), another Puritan, has given to the world its most celebrated allegory. His *Pilgrim's Progress* describes the journey of a Christian from the City of Destruction to the Heavenly City. It may be compared

with the Bible in its clear yet forceful style and in its quaint phrases. Indeed, because it describes one's own thoughts and life so well, it has become one of the best-loved books in English literature.

394. **Science.** — Other brilliant men of this period turned their attention to science. Francis Bacon (1561–1626) showed the futility of taking things for granted, of blindly accepting what others have told or written. To gain new knowledge a man must observe the facts for himself, must make countless inquiries and conduct many experiments. Animated by this spirit, Isaac Newton (1646–1727) made a discovery of far-reaching importance. One day he noticed an apple falling to the ground. This phenomenon, he reasoned, was caused by an invisible force, which he called gravitation, a force that must be at work throughout the universe. Just as the apple was pulled toward the earth, he argued, so must the earth be pulled toward the sun. It is restrained from falling upon the sun, however, by the tendency of a body to move in a straight line. By reducing his discovery to a formula Newton made it possible to determine the orbits of the earth and planets and with great accuracy to foretell eclipses and the return of comets. Briefly it placed astronomy and physics on an exact mathematical basis.

The pursuit of science was made popular by the institution of a Royal Society (1662). Scientists became courtiers, and under this stimulus discoveries followed in rapid succession. Halley investigated tides and planets. Hooke made the microscope



THE RETURNING CHRISTIAN

After wandering from the narrow way on the advice of Mr. Worldly Wisdom, he has returned, and is knocking at the gate. From a Dutch edition of 'Pilgrim's Progress.'



A SCHOOLROOM

Children began their studies as early as two years of age, and were pushed rapidly in French, Latin, arithmetic, geography, and astronomy. Many wealthy parents sent their children to school, whereas a few preferred private instruction. From Traill, 'Social England.'

available for research. By utilizing the air pump Boyle reduced experimental chemistry to a science. In a similar way many other fields of study, as physiology, mineralogy, botany, and zoölogy, took the character of sciences. In fact it was a period unsurpassed in intellectual initiative and energy—the parent, so to speak, of the present great age of discovery and invention.

Topics for Reading

For a general survey read Hayes, *Political and Social History of Modern Europe*, I. ch. viii.

I. **Cromwell and the Commonwealth.**—Gardiner, *History of England*, 539-74; Lee, *Source Book of English History*, ch. xxii; Innes, *History of England*, II. 354-401; Cross, *History of England and of Greater Britain*, chs. xxix-xxxi; Green, *Short History of the English People*, 547-604.

II. **Social Conditions and Customs.**—Cross, ch. xxxv; Traill, *Social England*, IV, see Contents.

III. **Milton.**—Saintsbury, *Short History of English Literature*, 391 ff.; Grierson, *First Half of the Seventeenth Century*, ("Periods of European Literature"), 180 ff.; *Cambridge Modern History*, V. ch. vi.

Review

1. Why did despotic government work well under Elizabeth? Who were her immediate successors (p. 339, n. 1)? What view did they take of their power?
2. What led to the Petition of Right? What did this document contain?
3. What caused the civil war? Who formed the conflicting forces?
4. Give an account of Cromwell. Describe the composition and character of his army. What was the outcome of the war? What form of government did he establish?
5. Why and in what way did the English return to kingship?
6. What

was the Bill of Rights? In what way did parliament gain control of the government? 7. Describe the formation of parties. Describe the office of prime minister. 8. What is the cabinet? What is cabinet (or ministerial) government? 9. How does the government change from one party to the other? 10. What developments were taking place in country life? 11. What improvements were introduced in agriculture? 12. What were separate fields and why were they introduced? 13. What social class was rising to prominence? 14. Describe the daily life of the period. 15. Give an account of the coffee-houses. 16. Contrast Puritan and Cavalier. 17. Describe the occupations of women. 18. Describe their dress. 19. Give an account of the recreations of this period. 20. What did Shakespeare write, and for what are his works severally noted? 21. Who were Milton and Bunyan? What did they respectively write? 22. Who was the greatest scientist of the age? What progress was made in science?

Additional Studies

1. Why does despotism work well in some instances, and in others not (chs. xxii, xxv)? 2. Who were the Calvinists and who the Puritans? 3. What earlier document in English history may be compared with the Petition of Right, and in what respect? 4. Explain the cause of the civil war. 5. Who supported the king and who opposed him? Give reasons for this alignment. 6. Why did men with religious principles make better soldiers than others? 7. Give reasons why England did not remain a commonwealth. 8. What is the importance of the Bill of Rights? Did it give equal rights to all Englishmen? 9. Compare cabinet government with that of the United States. Which seems the more democratic? 10. Can you give any reasons why country life was now growing more prosperous (ch. xxii)? 11. Explain the open-field system and the change to separate fields. 12. What were the advantages of the new system? 13. Compare the meals of the period with those of our own time. 14. Were any foreigners more refined and polite than English people? If so, why? 15. By what means did news circulate? 16. Why did the Puritans call the Cavaliers "French dogs"? 17. In what respect does this period form an epoch in English history? 18. Write a syllabus of this chapter like that on p. 231.

CHAPTER XXIV

THE STRUGGLE FOR WORLD EMPIRE

1688-1815

I. ENGLAND IN CONFLICT WITH HOLLAND; FINANCIAL ORGANIZATION

395. Dutch Trade with the East. — When the United Netherlands achieved their independence of Spain (§ 305), they were forced to abandon their share in the carrying trade from Lisbon to other European ports. Enterprising Dutch merchants therefore turned to the East Indies with the intention of securing for themselves the valuable spice trade. Everywhere their reputation for honest dealings won them many friends among the natives, while efficient business methods brought large profits. From their first trading post in Java (1603) they rapidly extended their control over the Spice and Banda Islands. On every hand the Spanish and Portuguese had to give way, and before the middle of the century, their commerce with the East Indies almost ceased. Meanwhile the Dutch secured for themselves the monopoly of trade with Borneo, Sumatra, and the neighboring islands, and even with Japan.

396. Rivalry between Holland and England. — England, wrapped up in internal affairs, made several feeble attempts to gain a foothold in the East Indies, with little or no success. In fact, while her energies were absorbed in civil war, Holland had threatened to capture the entire carrying trade of the world. Cromwell attempted to prevent this disaster by the Navigation Acts (beginning in 1651), which forbade the carrying of goods to and from England except in ships built and owned in England or her colonies and manned with English or

colonial crews. Holland felt that such laws made her position insecure. War was inevitable. For a quarter of a century (1651-1674) there were waged furious struggles in the Channel for trade and dominion in the East. England finally blockaded the ports of her rival, and thus shut off all trade, the very life of the little nation. In fact the resources of Holland were not sufficient to withstand the power of her larger rival. An amicable settlement was arranged whereby the Dutch confined their trade to the islands, including Japan and Ceylon. The English, on the other hand, were to restrict their efforts to the coast of India. There they founded little settlements which afterward became the chief cities in India — Mad-ras', Bombay', and Cal-cut'ta.

397. The Chartered Companies. — This work of expansion was carried on, not by private traders, but by chartered companies. In England, for example, each company received a charter from the king to operate in a given locality. They were permitted to take possession of the territory in which they traded and rigorously to exclude all interlopers. Politically they were invested with the power of ruling over the natives in the name of England; commercially they were expected to extract the maximum of income with the minimum of expenditure. It was their duty not only to conduct a profitable commerce but to injure political rivals. They served to increase shipping facilities and to supply the state with an unofficial navy. Similarly they were to furnish material in ships, men, and commodities for use in the regular navy. By enlarging the number and areas of the colonies they increased the prestige of the mother country. At the same time they were to maintain a favorable balance of trade and to add to the public revenue through the payment of import and export duties. They were under direct control of the government, for they owed their privileges, financial support in crises, and even their very existence to the Crown. The success and glory accrued to England; in case of disgrace or failure the blame was placed on the company.

The fortunes of perhaps thirty such companies fade into in-

significance when compared with the East India Company, founded late in the reign of Queen Elizabeth. It was destined to build up a vast empire for Britain in India, and for two centuries and a half to enjoy in its own right an almost imperial power.

398. Origin of the Bank of England. — A further impetus to world trade was the rise of a national banking system. During the seventeenth century, private bankers became common in England. Most of them were goldsmiths. As they had valuable property of their own to guard, people naturally were inclined to leave money in their keeping. In this way the goldsmiths obtained a large number of deposits which they were willing to lend at interest.

In 1694 King William III (§ 378) found his position on the throne insecure, unless he could obtain money to pay his soldiers. At that time the government usually had to pay a high rate of interest on loans, for its credit was poor. According to custom William appealed to the London goldsmiths to lend him 1,200,000 pounds at eight per cent interest. In return for this favor he permitted the lenders to form a corporation called the "Bank of England." It alone was to have the privilege of issuing notes in its own name.

399. Relation of the Bank to the Government. — In this way the Bank of England became a national concern. For that reason it has maintained a close relation with the government; it has always taken care of the state funds not in actual use, and in return has lent money to the government when in need of funds. This institution brought about a great change in finance. Hitherto the government had been in the habit of paying by taxation expenses as they arose. Now it became easy to borrow money for great undertakings. During the trade wars of the eighteenth century England had to pay for battle-ships and for the equipment and support of her troops. In this period it began to ask loans of citizens who had surplus funds. Then it was that the national debts came to serve the wealthy as a means of investment. The system involves some disadvantages; for governments have often borrowed money for

foolish and wasteful projects. It has become so easy to borrow that every nation of to-day is rolling up a tremendous debt which future generations will eventually have to pay.

400. Advantages of Credit. — Through credit, however, “merchants, manufacturers, and the government alike were able to extend their operations; the manufacturers by taking advantage of the new inventions and working on a scale hitherto unknown, the merchants and ship-owners by spreading British-made goods over the world, and the government by thwarting French colonial ambition, by colonizing America, by establishing British rule in India, and by building up a naval power which destroyed its competitors,”¹ — so that Britain was finally without a rival.

Banks, too, have encouraged thriftiness in individuals. It is only natural for a person to trust a bank in which his government places confidence. “As safe as the bank of England” has become a proverb, for its credit has never been shaken. Other banks have followed its lead and have become immensely popular. A bank offers security to both the large and the small investor. Every dollar invested is itself earning money; it is always available, too, in time of need.

II. ENGLAND ACQUIRES THE LEADERSHIP IN INDIA

1689-1784

401. Her Conflict with France (1689-1761). — The eighteenth century witnessed a momentous struggle between England and France for colonial power. War was waged simultaneously on the Continent, in India, in the West Indies, and in America. At the same time the fleets of England and France were striving for victory because a command of the sea would leave the colonies of the enemy at the mercy of the winner.

Under the patronage of Louis XIV a French East India Company was organized (1642). It was not long in establishing a number of trading stations, the chief of which was Pondicherry. Early in its career the Company entered upon a

¹ Warner, 243-4.

policy of conquest. At this time India was torn by civil war among the native princes. This condition offered an opportunity for Du-pleix', the French governor in India. With his magnetic personality he succeeded in gaining the confidence of many of the natives, whom he enlisted in his army. Such soldiers are called "sepoys." With their help he hoped to win over the entire country for France.

For a time it seemed that his personality and ability would bring him complete success. Fortunately for England, however, this emergency produced a hero in Clive, a clerk in her Company's service. He proceeded to organize an army of sepoys; for he, too, appreciated the value of native soldiers, drilled and officered by Europeans. To his energy and skill in directing his campaigns belongs the credit of England's victory. Everywhere he was successful, and with the fall of Pondicherry (1761) the power of France in India was forever ended.



HYDER ALI KHAN

Lived 1728-1782. One of the ablest and most formidable enemies of the British among the warrior princes of India. From a contemporary drawing.

402. **Culmination and Decline of the Company's Power.** — The English East India Company had ceased to be a mere business corporation. No longer was it content to trade here and there or establish a settlement at random; nor would it yield to the disapproval of nabobs. It assumed the character of a state. Under Clive and his successors the work of subduing the natives went on. He required the obedience of Indian princes. He succeeded, too, in making the name of England feared, a fact that was enough to discourage rebellion. "The Company itself had become a sovereign more formidable than its rivals, with as large a revenue, a wider territory, and a more effective army than any of them."¹

Meanwhile the Company was growing so corrupt that the English government felt compelled to cut down its power. An act of parliament (1784) subjected it to a Board of Control appointed by the Crown. This board, together with the governor-general, also appointed by the king, virtually ruled India.

III. ENGLISH COLONIZATION IN AMERICA

Beginning 1607

403. Beginnings; the Religious Motive.—Prior to the seventeenth century England's activities in the western Atlantic had been confined chiefly to privateering, and to vain searches for precious metals and for a northwest passage to the land of highly prized spices. Then came new motives to colonization; in fact powerful forces arose to induce men to leave native land and relatives for permanent homes in the New World. In the first place the early Stuart monarchs were making it decidedly uncomfortable for those who rejected the beliefs of the Anglican church or the "divine right" of kings. To escape religious and political persecution therefore hundreds turned to the New World. Inspired by this motive, the Pilgrim Fathers, a band of Puritans, settled at Plymouth, Massachusetts, in the hope of making their colony a bright example for the rest of mankind (1620). From this date similar colonies were rapidly established throughout New England. Maryland, however, was founded



POULTRY SELLER

On the streets of London. From Tempest, 'Cryes of London,' 1711.

under the patronage of Lord Baltimore, as a refuge for persecuted Catholics. Toward the close of the century Pennsylvania was opened by William Penn as a new home for an oppressed sect of Puritans called Quakers. At the same time many Anglicans, dissatisfied with Cromwell's government, came to Virginia and the Carolinas.

404. Economic Causes. — Economic motives induced many others to emigrate. It was a period of great distress at home,



CHIMNEY SWEEPS

On the streets of London. From Tempest, 'Cryes of London.'

due mainly to the change from tillage to pasturage (§ 367 f.). The thousands thus deprived of a livelihood thronged to the towns in search of employment. Here a large majority remained workless, a permanent pauper class in slums. This condition led economists to believe that England was overpopulated and to recommend colonization as a remedy. Such colonies as Virginia (Jamestown, 1607) and Georgia, accordingly, offered to those who had failed at home an opportunity to begin life anew.

The majority of Carolina

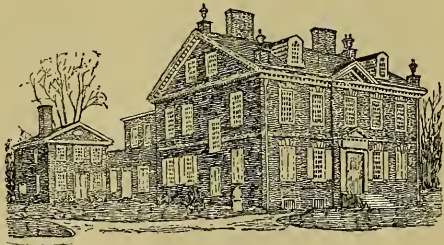
settlers, on the other hand, were wealthy Englishmen who founded great plantations.

405. The Thirteen Colonies. — At the close of the seventeenth century the English had secured by colonization or conquest a narrow strip along the Atlantic coast stretching from Maine to Georgia and bounded on the West by the Alleghany mountains. This area was occupied by the thirteen colonies which in later time formed the original United States of America. The following table shows their geographical grouping, dates of settlement, and founders whether English or Dutch.

A LIST OF THE COLONIES

COLONIES	DATE	FOUNDED BY
I. Southern Group		
Virginia	1607	The London Company
Maryland	1634	Lord Baltimore
No. and So. Carolina	1663	Landed Proprietors
Georgia	1732	General Oglethorpe
II. New York Group		
New York	1664	Taken from the Dutch
New Jersey	1664	Taken from the Dutch
Delaware	1638	Taken from the Dutch
Pennsylvania	1681	Purchased by William Penn
III. New England Group		
Massachusetts	1620	Colonized by Puritans
New Hampshire	1622	
Rhode Island	1636	
Connecticut	1636	

406. **Farming and Industry.** — The chief occupation of the southern colonies was farming. There were many large plantations, each with its handsome brick mansion. Ranged about the residence of the owner were the huts of the slaves. It was not considered wrong in those days to hold negroes in bondage as long as one treated them kindly. Nor was slavery forbidden in the North. It was more popular naturally on the southern plantations, where unskilled laborers raised the crops at little expense. Negroes, too, were accustomed to the warm climate which white men



A COLONIAL MANSION

A common type of the large country house. Many are still in good condition. This one is in Pennsylvania. From Forman, 'Stories for Boys.'

often found unhealthful. These plantations produced large crops of rice, cotton, tobacco, and indigo for the distant markets of Europe.

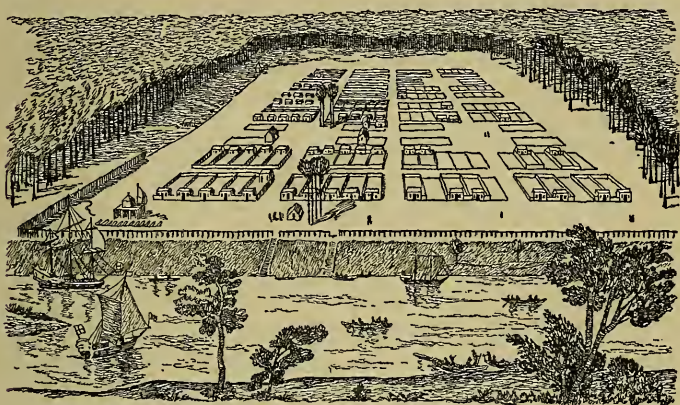
In the North were many small farms. There, however, land was not so fertile nor was the climate favorable to agriculture, and men sought to make use of other natural resources. Forests were a great source of wealth, especially as they made possible the development of a ship-building industry. Often enterprising business men of a little town united their savings and built their own ships. They were skilled and hardy sailors and dependent on no one. The crew, from captain to cabin-boy, were partners and shared in the profits of the voyage. Their schooners and square-riggers dared to plow every sea.

Fisheries, however, were the greatest industry of New England. The inhabitants sold salt fish either to the southern plantations or to the Catholic countries of Europe. Whales, too, furnished for lighting purposes an oil which proved superior to the lard oil or the tallow dip of the day. It was a glowing tribute that Edmund Burke, a great Irish statesman, paid to the fishermen: "Neither the perseverance of Holland, nor the activity of France, nor the sagacity of English enterprise ever carried this perilous industry to the extent to which it has been pushed by this resolute people — a people who are still in the gristle, not yet hardened into the bone, of manhood." Yet not even Burke could imagine how great a nation these fishermen and peasants were to become.

407. Towns; Unsanitary Conditions. — Men of the North had already begun to manufacture on a small scale for local needs. From this activity there had grown up the enterprising towns of New York, Boston, and Philadelphia. It need hardly be said that they differed greatly from modern cities. Paved streets were few and they were poorly kept. There were no sanitary arrangements; garbage and ashes were dumped into vacant lots or even into the streets, there to breed disease. Sometimes the authorities permitted hogs to roam the streets as scavengers just as they did in the Old World (§ 347). Each house had its own well, whose water was often contaminated

by cesspools and surface filth. We can easily understand therefore that the death rate was appallingly high.

Typhoid and smallpox were visitors in every household. Smallpox pittings were considered ornamental. There was a quack who advertised his ability "to minister to feminine beauty by limiting the number of pits as desired and locating them wherever on the face the patient might think becoming." A number of friends sometimes organized themselves into a smallpox party, had themselves inoculated, and went through the experience in one another's company.



THE FOUNDING OF A COLONY

Savannah, Georgia, 1734. From 'Album historique.'

Medical science, still in its infancy, was full of superstition. Conditions in America were worse even than in France (§ 361). Most physicians of the time made use of charms, for they were not acquainted with more than perhaps a dozen drugs. It was easy for a young man to become a doctor. He could attend a few lectures in a medical college and receive a diploma; or he might prefer to "ride with a doctor" for a year or so; after which he became a fully equipped physician. He knew little anatomy, and still less chemistry and hygiene. Small wonder, then, that he failed to diagnose and cure diseases.

408. Education. — The American colonists were not too busily engaged in earning a living to neglect education. To them belongs the credit of establishing good schools supported by all the citizens and open to all members of the community. They made a great effort that "ye learning may not be buried in ye grave of our fathers in ye church and commonwealth." In the grammar school pupils could learn reading, writing, and the keeping of accounts. For those who wished to study further and who had the means, there were Harvard, Yale, Princeton, King's College (now Columbia), and half a dozen other institutions equally well known. In the South, however, the population was too scattered to maintain many public schools. Young people were usually tutored at home. The more wealthy were often sent to Oxford, Cambridge, or Paris to study.

The duties of the New England schoolmaster were many. His tasks were "to serve summons, as also to conduct the services of the Church, and to sing on Sundays, to take charge of the School, dig graves, etc., ring the bell, and perform whatever else may be required." ¹

The writing of the time was filled with eccentric spelling. Everyone spelled words according to his own taste and fancy. It is only recently that correct spelling has become a sign of culture. Men like Samuel Adams, Thomas Jefferson, and Patrick Henry, however, were masters of the English language. They composed with a grace and a vigor that writers of to-day might well envy.

409. Religion and Morals. — Religion played an important part in the lives of the New England colonists. In every household prayers were held both morning and evening. Grace was said before each meal and thanks afterward. People were expected besides to attend Church services. Men of Plymouth were wont to assemble by beat of drum, each with his musket or firelock, in front of the captain's door; they had their cloaks on, and placing themselves three abreast, they marched in good order and each set his arms down near at hand. The service

¹ Hart, *American History told by Contemporaries*, I. 291.

was often prolonged for several hours. Comfort was impossible, for the churches were without heat, and in winter the temperature often fell below zero. Religious devotion was so strong as to forbid public amusement, for happiness itself was a sin sure to be visited with punishment in a future life. Laws and morals were exceedingly severe, and private life was rigorously controlled by statutes. In the South, however, religion played a lesser part. This condition naturally resulted in a lower code of public morals. In that section drunkenness and profanity were common.

In time enthusiasm for Puritanism began to die down; and gradually the colonists came to tolerate men of all sects. It was Roger Williams who likened the state to a ship on which the captain could not compel the passengers to come to prayers, but could require all to join in saving the ship and cargo. This idea resulted in a complete separation of church and state. The wisdom of this step is only now coming to be appreciated by Europe.

410. Self-Government. — In these years Americans began to learn the lessons of self-government. It was only natural that in working out these problems they should follow English customs and tradition. As early as 1619 the settlers of Virginia elected their representatives to an assembly which made laws for them. In time each colony came to have a governor, a council, and an assembly, which corresponded closely to the king, the lords, and the commons of England. With some changes this system became the basis of our state and national government.

The colonists were allowed even freer scope in local affairs. New England especially was democratic. Town meetings were held at frequent intervals and all members of the community took an equal part in the proceedings. They passed laws concerning the most petty matters. For instance, "It is voated and ordered that from and after ye first day of aprill next (1721) noo Geese shall be Lett goe upon the Common or in the highways nor in the water within this township of Providence, nor upon any other person's Land, except those that own the Geese

. . . on the penalty of the forfeiture of all such geese that are so found.”¹

411. **Town officers.**—There were many officers. Among those chosen were the town clerk, town sergeant, two town councilmen, surveyors of highways, overseers for the poor, poundkeepers, fence-viewers, packers and sealers, hog constables, and hemp-viewers.



A NOSEGAY MACARONI

Toward the end of the colonial period there broke out among wealthy Englishmen a great rage for a foppish attire, which was imitated in America. Because this tone of style came ultimately from Italy, the fop was called a macaroni. From Traill, 'Social England.'

When the town meeting was not in session it was the duty of the executives to administer its business. John Adams found that his office brought him "a multiplicity of new cares. The schools are one great object of my attention. It is a thing of some difficulty to find out the best, most beneficial method of expending the school money. . . . Another great object is the poor; persons are soliciting for the privilege of supplying the poor with wood, corn, meat, etc. . . . A third and the greatest is the assessment; I must inquire a great deal before I shall know the polls and estates, real and personal, of all the inhabitants." ²

This system was the forerunner of city government of the present time.

412. **Social Life.**—While the government was democratic, the basis of social life was aristocratic. Only one fourteenth of the male inhabitants possessed the title of gentleman. This distinction was commonly won by office-holding. Great attention was paid to social rank in assigning seats in meeting-

¹ Hart, *American History told by Contemporaries*, II. 215.

² *Ibid.* 223.

houses and places at table or in processions, as well as in preparing lists in college commencement programs.

It must not be imagined that colonial life was altogether humdrum and hard work. With the increase of wealth and the growth of cities, people began to seek amusement. Theatres were opened. Dances were frequent. Colonial social life and customs were patterned after those of London (§ 386 ff.). It was a period of finery, of fashion, and luxury. Those men who could afford it dressed in rich garments, faced with white satin and trimmed with lace or gold embroidery. The wealthy colonial dames attempted to make their gowns as rich and stylish as those of their English cousins. It was not, however, an age of reckless extravagance, for styles did not change so rapidly then as now, and clothes were in fashion until worn out. It is a strange fact that finery did not tend to make these people effeminate. On the contrary their deeds have shown them brave, strong, and true.



THE BIRD OF PARADISE

A woman of extreme fashion, wearing an enormous headgear and a correspondingly elaborate dress. A fitting match for the Nosegay Macaroni. English fashion imitated in America. From Traill, 'Social England.'

IV. THE CONFLICT IN AMERICA

1690-1783

413. Separatism; Wars with the French and Indians. — We have already noticed that the colonies were founded separately. It was only natural, then, for each settlement to develop its own customs and institutions with little regard for those of its neighbors. To a certain extent that feeling remains to this day; each state is proud of its own institutions, jealous of its

neighbors, and desirous of limiting federal control. Events began to take place, however, which tended to bring these colonies into sympathy with one another. France had laid claim to the basin of the St. Lawrence river. She had founded colonies at Quebec and Mon-tre-al'. Setting out from these places, French explorers discovered the Great Lakes and the region of the American continent drained by the Mississippi river and its tributaries. Naturally the English colonies had no wish to be confined to their narrow strip of sea coast. As they began to expand westward over the Alleghanies, they came into conflict with the French and their allies, the Indians. A long, hard struggle ensued. United by the common danger, the raw soldiers of the colonies fought side by side. In many instances they outdid the well-trained British troops in valor. Everywhere victory was with England and her colonists. Before 1763 they had secured the greater part of America north of Mexico. Much of this area remained to be explored.

414. Why France Lost. — France completely lost her opportunity to found a great colonial empire. There were many reasons why success did not crown her efforts. In the first place most of the resources of France were engaged in securing her supremacy on the continent of Europe. Little serious attention was paid to colonization. Then, too, the French were not a commercial people. Their nobles despised business; they liked their fireside far too well to leave it for a journey to the "wilderness," as America was called. The persecuted Huguenots, who would gladly have sought homes in the New World, were forbidden to leave France. The majority of those who emigrated were engaged in fur trading, fishing, or hunting. Others endeavored to convert Indians to Christianity or took part in fighting the English colonists. There was little inducement to form settled communities, which alone make for success in a new country. In cases where farming was attempted, the feudal system was introduced. Large grants of land were made to a few individuals and the peasants were expected to serve these proprietors as tenants. The only sound policy would have been to give the lands in full ownership to the peasants.

415. England's Treatment of the Thirteen Colonies. — Undoubtedly it was her commercial policy which brought about the loss of her thirteen colonies. As the mother country had undergone considerable trouble and expense to defend her oversea possessions, she naturally expected some sort of payment in return. Throughout the eighteenth century the ambition of England was to found a self-sufficing empire — one that could produce all materials necessary for its existence. In this way alone could she hope to be independent of rivals in time of war. This purpose explains why she seems to have treated her colonies as property to be exploited for profit. They were encouraged to grow rice, sugar, tobacco, and indigo as well as to furnish timber, pitch, and other naval supplies. Briefly these were the products which could not be grown at home. That this benefit might accrue to England alone, the colonists were not permitted to sell such goods to foreigners.

Then, too, the colonies were looked upon as an outlet for English manufactures. Hence they were not allowed to make goods even to supply their own wants, but were required to purchase them from England. When one considers that the colonists could manufacture wares at one half the cost of imported articles, it is easy to understand their irritation at this drain on their purses. Finally the increased business with the colonies was intended to swell the volume of English trade. It was ordered therefore that they should export and import, not in foreign vessels, but solely in those that were owned by Englishmen and manned by English crews. The understanding was that the colonists, as Englishmen, could themselves engage in shipping.

416. American Discontent. — As long as the colonists needed protection from the foes on their frontier, they were willing to bear such restrictions. Conditions changed, however, when the French were finally conquered. The new state of affairs led the colonists to different ways of living and thinking. By this time the majority of them were native-born Americans, rather than English. They were loyal therefore not to Eng-

land, but to the land of their birth. They chafed at the restrictions which compelled them to furnish her with cheap raw materials, and in return to buy expensive manufactured goods from her. They wanted fair treatment and a share in the making of their own destinies.

For a long time the colonists had evaded these laws with impunity. Now, however, the mother country sent over an army of soldiers to enforce the obnoxious restrictions. In order to raise money for the support of these troops, and for other objects, the English parliament passed what is known as the Stamp Act, which taxed legal documents. The attempt to enforce this law aroused hatred and met with stubborn opposition.

417. Increasing Opposition. — From Massachusetts to Georgia Americans echoed the cry of James Otis: "Taxation without representation is tyranny." Patrick Henry declared the General Assembly of Virginia alone had the right and power to lay taxes upon the inhabitants of that colony. Needless to say, not a single stamp was ever sold. Orators like Otis and Henry awakened the public to resistance. Still later they were to arouse in the people a resolution to win their independence.

The Stamp Act and customs duties were therefore repealed; a small duty on tea alone was retained. It promised little revenue to Britain, and little hardship to the colonists. With the latter, however, it was a matter of principle: "the right to take a penny implies the right to take a pound." Patriotic families decided not to drink tea as long as it meant submission to tyranny. Every ship with tea in its cargo was forbidden to land. The story of the Boston Tea Party (December 16, 1773) is well known. Men of Massachusetts disguised as Indians boarded some British ships and emptied ninety thousand dollars' worth of tea into the water.

Parliament decided that Massachusetts should be punished for this outrage. It set up an absolute military government in that province. It ordered that no ships should enter or leave the port of Boston. This act served only to cement the union

between the colonies, to unite all in a spirit of resistance. Help and sympathy came from far-away Georgia to the stricken port of Boston.

418. The Eve of the Revolution. — Twelve of the thirteen colonies sent delegates to a Congress held at Philadelphia (1774). They declared a boycott on English goods as long as Britain claimed a right to tax them. At last America was economically free. Her resources were amply sufficient for her needs. In spite of British prohibition she had learned to make all necessary articles. Political independence was inevitable.

Stubbornly England refused to hear complaints or grant redress of wrongs. On the contrary her measures tended to widen the breach. Troops were quartered in the homes of the colonists, and on one occasion they murdered five citizens.

419. The Revolution (1775-1783). — War had to come, and the Continental Congress of 1775 prepared for the inevitable. It placed its army under the command of George Washington, a rich young planter. His experience in the French and Indian war was to prove most valuable. Soon it became evident that no compromise was possible. On July 4, 1776, the Continental Congress, after serious discussion, declared the independence of the thirteen colonies which had united in the revolt. Many Americans, some because they believed that England would be sure to win and some from pure love for their mother country, refused to join in a war of independence. Many others were neutral, prepared to make terms with the winning side. There remained a considerable number of the colonists who, under the inspiring and steadfast leadership of Washington, resolved to carry the matter through to the bitter end, confident of the justice of their cause.

For a time the fate of the colonies hung in the balance. Washington, who had occupied New York after some success in Massachusetts, was compelled to withdraw across the Hudson and to retreat before a force too great for him. For many months he barely held his own, meeting frequent defeats and

only now and then restoring the courage of his supporters by a brilliant exploit. Then a great victory came. A British army, marching down from Canada toward the Hudson, was surrounded and captured at Saratoga. Soon afterward France declared war on England and sent valuable aid to the struggling colonists. Gradually the British armies found that they were



A MINUTE MAN

A man who in the Revolution was ready for service at a minute's notice, the principal force of some colonies in the early part of the war.

holding the ground only on which they camped and fought. At last the army of Washington, coöperating with a French fleet, caught the main British army under Lord Cornwallis in a trap at Yorktown. His surrender with all his force practically ended the war. England gave up the struggle, and acknowledged the independence of the colonies, now the United States of America (1783).

420. **Growth of the British Empire.** — England learned a lesson from her troubles with the American colonies. Their loss accordingly marked the deathknell of the old colonial system. "A new policy, based more on patriotism and sentiment, and less on material considerations of profit and loss, took its place. Colonies began to be governed according to their own ideas, instead of being managed as if they were branches of a great trading firm."¹

The colonial empire of England was not shattered by the loss of her American possessions. She remained the supreme naval and commercial power, the mistress of the seas. She retained Canada, a valuable country, the gateway to the vast resources of the great Northwest. Her claims in India were becoming even more firmly established. She captured the Cape of Good Hope from the Dutch, and not long afterward a large part of southern Africa became British. The impregnable fortress of Gibraltar, with its command of the entrance to the Mediterranean, had fallen into her hands. In addition an entire continent, Australia, had already (1770) been claimed in the name of her king. Profiting by past mistakes, the new British empire was to be even vaster and more glorious than the one England had lost. It continued to expand until to-day it is the greatest empire the world has ever known.

Syllabus of the Struggle for World Empire

- I. England in conflict with Holland.
 1. East India Company; composition and objects.
 2. Rivalry of the Dutch; honesty; previous success; Navigation Acts; war; final agreement.
- II. Success of the East India Company; colonies; profits.
- III. The Bank of England.
 1. Origin and character.
 2. Relation to the government; credit and its advantages.
- IV. England in conflict with France.
 1. In India; the French company; achievements of Dupleix; Clive; England gains the upper hand; further history of the English company.

¹ Warner, 261.

2. In America: *a.* English colonies of various character; occupations; health; religion and morals; education; self-government; social life.
- b.* French colonies; contrasts with English settlements.
- c.* Wars between English and French; English success.

V. American Revolution.

1. England's attitude toward the thirteen colonies; trade restrictions.
2. Colonial discontent and opposition, increased by new and oppressive restrictions; the Continental Congress of 1774.
3. The war; George Washington and the army; Declaration of Independence; French aid; independence recognized.

VI. Growth of the British empire.

1. Lessons from the revolution; new colonial policy.
2. New acquisitions.

Reading Topics

For the whole subject read Hayes, *Pol. and Soc. Hist. of Modern Europe*, I. chs. ix, x.

I. **Customs and Amusements in the American Colonies.** — Earle, *Colonial Dames and Good Wives*, chs. viii, ix; Eggleston, *Life in the Eighteenth Century*, especially chs. iv, viii, xiii, xix-xxi; Hart, *American History told by Contemporaries*, I. chs. xx, xxvi.

II. **Home and Family.** — Earle, chs. xi, xii.

III. **Religion in the American Colonies.** — Fisk, *Colonization of the New World*, ch. viii; Lodge, *Short History of the English Colonies in America*, 423 ff.; Andrews, C. M., *Colonial Self-Government*, ch. xviii; Hart, I. 324 ff.

Directions for the Study of this Chapter

1. With the syllabus before you tell what you know of the topics in their order. 2. Write an essay on one of the Reading Topics. 3. Two or three members of the class, in committee, may prepare a set of questions similar to those at the end of the last chapter, and the entire class may take part in answering them.

CHAPTER XXV

THE AGE OF DESPOTS

1648-1789

421. **The New State-System.** — With the Peace of Westphalia, 1648 (§ 340) Europe finally came to appreciate the fact that Spain had lost her leadership. For a century she had threatened to absorb the other states of Europe; and this experience brought public men to the conviction that it would be unwise again to allow any monarchy to become so great as to endanger the rest. The new international principle is termed the “balance of power.” As France was now the strongest power on the Continent, the others had to combine in self-protection; for then, as now, a strong nation always wished to become still more powerful. Any pretext served for seizing and annexing a smaller neighbor. The larger states, too, felt the need of joining together not merely to protect themselves, but also to share in the spoils of victory; for the balance of power provided that no great state should be enlarged without a corresponding enlargement of the other great powers. The system thus arising gave a new impetus and a new direction to negotiations and alliances. New questions had to be settled as to the rights of ambassadors, the proper attitude of neutral nations, and the treatment of prisoners of war. These questions Grotius¹ answered in his text-book on diplomacy, *Laws of War and Peace*. By consulting this work, too, statesmen found that they could often settle their international disputes without recourse to war.

422. **Louis XIV and his Nobles.** — France retained her leadership in European affairs throughout the long reign of

¹ A Dutch scholar, 1583-1645.

Louis XIV (1643-1715). Earlier French kings had lived like ordinary nobles; their simple habits continued with little change throughout the sixteenth century. When they finally overcame the feudal lords, they naturally wished to make their superiority clear to all men's eyes. They surrounded themselves accordingly with elaborate etiquette and ceremony. This was especially true of Louis XIV. The nobles had been deprived of their last shred of power, and many feudal castles had been demolished. Driven from their estates, the nobles gladly accepted a home at the court of their sovereign (§ 341). They were, as formerly, officers of the army. In peace, however, they passed their time at court in idle luxury. They vied with each other in performing servants' duties for the "Grand Monarch."

423. **The Court at Versailles.** — Disliking the old palace of the Louvre, Louis built a new one at Versailles' — a suburb of Paris — more magnificent than Europe had known since the days of the Roman emperors. The building with its furnishings cost a hundred million dollars. In forming an idea of this sum we must remember that the purchasing power of money was far greater then than it is at present. The annual expense of maintaining the royal household — including the nobles fortunate enough to find a place there, and the servants — was enormous.

Everything was minutely regulated. In spite of all his variety of affairs and amusements, with an almanac and a watch one might tell three hundred leagues away exactly what Louis was doing at any time of the day or night. There were nobles who attended to the function of carrying the king's sword when he walked or rode; others solemnly marched in front of his food in its roundabout procession from the kitchen to his table; the duty of another was to hand him his napkin. Unfortunately this table ceremony was so prolonged that the food was always cold by the time it reached the royal family.

In fact the king never enjoyed a minute of freedom. Some two hundred persons were present at his rising in the morning. Various nobles attended to bringing him water for washing and the several articles of his dress. All the other acts of his

daily life called for equal pomp, as though they were religious functions and Louis a god on earth. His queen and dauphin (heir apparent) were surrounded by similar formalities. Louis had made of the nobles courtiers, rendering them powerless. They were often discontented, however, and jealous of each other; court life was filled with intrigues. The king, too, had made himself a slave to ceremony.

424. **Formalism and Servility.** — Louis, however, was not entirely to blame, for he did little more than direct the spirit



VERSAILLES

Described in the text. From Pardoe, 'Louis XIV.'

of the age. An elaborate court life suited the nobles; the higher classes were pleased with formalism. The men of the time lacked originality and substantial minds. They preferred outward show; they willingly enslaved themselves to fashion. The nobles who were allowed to remain at home imitated the king at Versailles. The wealthy business class — *bourgeoisie* — imitated the noble. Life was artificial, and enjoyment a mere pretence. Religion, too, was a formality, no longer a condition of the soul.

Louis encouraged men of letters. To secure his favor, however, they had to flatter him. Insincerity and imitation pervaded the writings of the period. According to Saint Simon, the most eminent of memoir writers, Louis had "the very figure of a hero, proportions such as a sculptor would choose to model, a perfect countenance, and the grandest air and mean ever vouchsafed to man. . . . He was as dignified and majestic in his dressing gown as when he dressed in robes of state, or on horseback at the head of his troops. He excelled in all sorts of exercise. No fatigue nor stress of weather made any impression on that heroic figure and bearing. So much for his exterior, which has never been equalled nor even approached." ¹

We find the reverse of this picture in an author who complains that "Louis XIV's vanity was without limit or restraint, hence those opera prologues that he himself tried to sing, that flood of verse in his praise, and the insipid and sickening compliments that were continually offered to him in person and which he swallowed with unfailling relish, hence his distaste for all merit, intelligence, and education, his mistakes of judgment in matters of importance, and above everything else, a jealousy of his own authority." ²

425. Absolutism. — Louis was an absolute ruler. In fact that form of government was the most common throughout Europe in this period. It is doubtful whether Louis really said, "I am the State," as historians have asserted; but at all events these words well express the subjection of all things to the royal will. Louis thoroughly believed that he had been appointed by God to rule, and that he was His representative on earth. To disobey the king was to disobey God (§ 374). Strange as it may seem, the French people accepted these teachings and were willing to place absolute power in the hands of their king. Unlike the English they did not know what liberty really meant. Their parliament, the estates general (§ 211), had never controlled the state funds. Long ago that body had fallen into disuse. Then, too, Louis was every inch a king; he was hand-

¹ Robinson, *Readings*, II. 285.

² *Ibid.*, 286.

some, and possessed a pleasing personality. In short, he was in appearance a true type of majesty.

426. Poverty and War. — We have seen the bright side of the Grand Monarch's reign, and the life of the upper classes with their wealth and luxury. On the other hand, the masses were hopelessly poor (§ 351). There was, too, a general lack of progress in every walk of life. These unfortunate conditions were due not only to the extravagance of the wealthy, but to the foreign conflicts of Louis's reign. He wished to maintain the leadership of France in European affairs. Unfortunately his ambitions were not peaceful. Although he cared little for industry, commerce, or colonies, he wished France to be wealthy. He believed, however, that the best way to make her prosperous was to reduce her neighbors to poverty and distress. Another ambition was to add glory to his name and to France by the sword. To this end he reorganized his forces and began to make unjustifiable attacks upon his neighbors. He looked with longing eyes upon the Spanish Netherlands, which he attacked with his magnificent army. Successful there, he next attempted to crush the little Dutch Republic.

427. Exhaustion. — We need not follow in detail his many conflicts with other countries. Awakened to the danger of a master tyrant, all Europe united to resist France. The tide turned against her, and Louis was finally compelled to conclude peace. France was allowed to preserve her own territory and some of her conquests. Her power, however, was broken. She was crippled by her loss of fighting men and of money. The treasury was empty. The country was impoverished, and no longer able to pay for the luxuries of Versailles. Louis had to draw so heavily upon his private income that his fine estates were ruined. The grand monarch, though surrounded with splendor, was in fact poverty-stricken. He died in disappointment at an extreme old age (1715).

428. The Finances under Louis XIV. — Louis's ministers kept him from going into bankruptcy. The important offices he had put into the hands of competent business men, and had rewarded able service with grants of nobility. The most

efficient of these ministers was Col-bert'. He wished to make France a commercial state; to transfer her ambition from war to finance; to manage her policy on sound business principles. He failed only because his master cared less for commerce than for military glory. Although Colbert attempted to introduce new industries, in this effort he did not receive the steady support of the Crown.

The minister protested frankly against the expenses of Versailles, that it would perhaps afford the king pleasure and amusement, but would never increase his glory. The king kept pouring out money ever faster. In order to pay expenses, greater amounts had to come in. Hitherto capitalists had bidden for the privilege of collecting taxes. All they could extort above the amount of the bid belonged to them. The abuses of this system may easily be imagined. Although Colbert dared not abolish the lease of taxes, he placed the system under strict supervision. With his careful management the rate of taxation became lower, and revenues increased.

429. Failure of Absolutism in France. — Reckless wars, court extravagance, and the neglect of colonial affairs were results of Louis's mismanagement. In a spirit of religious fervor he had revoked the Edict of Nantes (§ 338), and withdrew all privileges from the Huguenots. Many thousands emigrated to countries where they might worship God according to their conscience. They carried with them their skill and thrift. As a majority of them belonged to the middle class, which forms a large part of a nation's strength, their departure left France poorer and weaker. In every way the absolutism of Louis failed; and he was himself responsible for the lasting damage which his policy inflicted upon his country.

430. Sweden. — In our study of this period it is necessary to mention some of the smaller nations which rendered important services to Europe. Sweden had aided the cause of Protestantism in Germany when it seemed about to fail. Under her absolute rulers she became for a time a great power. Her citizens were men who had been trained in the hard school of necessity. They were austere, warlike, and ambitious. Their

statesmen were military and naval organizers of the first rank.

At the age of fifteen their young King Charles XII took part in the Council and showed a judgment far beyond his years. He was a precocious genius in both war and statesmanship. The virtues ascribed to him included truth, courtesy, piety, and a sound sense of honor and fair play. He was, however, but a magnified type of a people who had breathed the virile atmosphere of Sweden. Strong in character and courageous, he displayed one great fault, a reckless daring in thinking out and in executing brilliant but dangerous plans for the discomfiture of his enemies. Under him Sweden reached the height of her power. His whole reign (1697-1718) was filled with wars. At first he defended his country with wonderful intelligence and success against a combination of all her neighbors. Then the savior of Sweden attempted the conquest of Russia. It was a hopeless task even for this new Alexander the Great, who after a romantic career was killed by a cannon ball. The strength of Sweden was broken by constant warfare. Every artisan and one of every two peasants had been taken for soldiers. War's effect on industry and agriculture need not be described. Rapidly Sweden sank to a third-rate power, a position which she holds to-day.

431. Poland. — A far greater service not only to Europe but to civilization was performed by Poland, then a powerful nation, but now divided among the Russian, Austrian, and German empires. In 1453 the Turks (§§ 202, 239) finally captured Constantinople. They already held the Balkan peninsula and were preparing to conquer central Europe. Gradually they extended their sway westward, and assailed Vienna (1683). Here the armies of Poland finally checked them, and put an end to Turkey's hopes in this direction. Little did western Europe know how its whole civilization had been threatened. A century later the work of Poland was forgotten. At that time the nation was in the throes of a struggle for internal reform and unable to defend herself against foreign attack. Taking advantage of this condition, Russia, Prussia, and

Austria seized the country. For years they quarrelled over the division of the spoils while Poland remained powerless to resist. Then a final partition was made, each of the three kingdoms receiving a share (1795). The wanton destruction of a state by avowedly Christian neighbors remains a blot on the history of civilization.¹

432. The Beginnings of Russia.—From the thirteenth to the sixteenth century Russia was cut off from western Europe. She had no seaport, for between her and the Black Sea lived the Tartars and the Turks, whereas the Swedes and Poles barred her from the Baltic. For these reasons she had little to do with the rest of the world. Her neighbors tried to keep her civilization at as low a level as possible that she might not rival them in war or in industry. She had long been held in subjection by the Tartars, who coming from Asia, had overrun the entire country. These barbarian rulers so repressed all attempts at progress that the Russians ceased to wish for better things. The ideas of western Europe came to them but slowly overland, and they were too ignorant and too downtrodden to welcome intelligent visitors.

433. Peter the Great (1689-1725).—Such was the condition of Russia when Peter the Great came to the throne. He was a true child of his race, a man of hot temper, inflamed by excessive drinking. His genius and energy were directed toward modernizing his country. In order to become acquainted with the customs of civilization, Peter with his uncouth barbarian suite visited western Europe. Their experiences were amusing, but they were quick to grasp new ideas. With childlike wonder Peter and his retinue visited factories, museums, printing presses, hospitals, and the House of Parliament. He must have been deeply impressed by western arts and industries, for he offered large inducements to foreigners to settle in his country. The Russian nobles were jealous of these strangers who usurped their place in the favor of the Czar. It must be said to Peter's credit, however, that he was always kind in the treatment of his guests.

¹ In the autumn of 1916 the German emperor proclaimed the restoration of Poland — evidently a war measure to secure the military service of the Poles.

Determined to obtain a seaport for his country, Peter interested himself in naval affairs. He was a born mechanic and wished to acquire a personal knowledge of shipbuilding. With this object in view he spent much of his time in the shipyards of Holland. Here he wrought much with his own hands and made all about him work at the models of ships. When he returned home, he took with him an experienced corps of ship-builders.

434. Peter's Reforms — In our own time reforms are brought about gradually. Peter understood, however, that to introduce new ideas into Russia would be like planting a mine, for his people hated foreigners and foreign customs. Russia, too, was in a state of anarchy due principally to the insolent and arrogant militia, who on Peter's accession had hoped to seize the reins of government. These soldiers he destroyed in one massacre. The act was barbarous, but it served as an object lesson. The militia he replaced with a well-disciplined force modelled after western armies. He was determined to be an absolute ruler in fact as well as in name. To this end he rid himself of the Patriarch of the Russian church, who had often interfered in civil matters and had seriously inconvenienced the government. Peter appointed a committee, called the Holy Synod, to take charge of church affairs. In this way the Czar of Russia became head of the church, and all restraint upon his power vanished.

Peter could now enforce his reforms upon his people. He issued a new coinage, introduced a school system, and encouraged manufacturing and mining, for Russia was rich in natural resources. He built roads and canals on a huge scale, drew up a code of laws, and modelled his government after that of a western state. In a few years the Czar knew to a penny the amount of all his income, and how every penny was spent.

435. The Founding of Petrograd. — Peter's greatest task was the founding of his capital. He had succeeded in wresting a large strip of the Baltic seaboard from Sweden, thus satisfying his naval ambition. For his place of residence and his principal seaport he chose an island at the mouth of the Neva.

The ground was low and swampy and the work of filling it in stupendous. The Czar set armies of men to work at this huge task. "He went about it in winter, in the month of November, when the ice was so strong that it could bear any weight, causing it to carry materials such as timber and stone. The foundation was thus laid. Trees of about thirty feet in length and about fifteen inches thick were taken and joined artfully together into chests ten feet high; these chests were filled with stones of great weight which sunk down through the sea, and made a very solid foundation."¹ The marsh was soon transformed into one of the most splendid capitals of Europe. Pe'tro-grad, formerly St. Petersburg, is a worthy monument to the energetic spirit of its founder.

Peter and his successors were conquerors. Russian armies subjugated and annexed the Cri-me'an peninsula, thus giving the empire dominion over the Black Sea. Then, too, as we have seen, Russia shared in the seizure of Poland. Before the close of the eighteenth century, her boundaries in Europe approximated those of to-day.

436. The Adoption of Western Customs. — Peter forced his subjects to adopt western social customs. Under penalty of a heavy fine the Russians were compelled to shave off the beards which they cherished so much. "There were many old Russians, who, after having their beards shaved off, saved them precious, in order to have them placed in their coffins, fearing that they could not enter heaven without their beards. The young men followed the custom willingly, as it made them appear more agreeable to the fair sex."²

Noblemen had to forego their long Oriental garb which reached the feet, to adopt the French fashion of coat, vest, and knee breeches, and to adorn themselves with silver and gold according to their means. As a punishment for disobedience the guards were ordered to cut off the part of the robe that fell below the knee. Noble women, too, had to discard the native costume and to put on the gowns and tight bodices of western Europe. All peasants, however, retained the native dress.

¹ Robinson, *Readings*, II, 309 f.

² *Ibid.*, 311.

Under the old custom men and women rarely met in social festivities; but in future they were to mingle in the same hall on the occasion of weddings, banquets, and receptions, as in the West. Such entertainments usually closed with dances and concerts, to which those only were admitted who were dressed in the Western style. Peter set the example in all these changes.

437. **Prussia.** — Prussia was somewhat slower in becoming a great power. For the beginnings of this nation it is necessary to go back to Bran'den-burg, one of the many states of the



RUSSIAN PEASANTS

A young man and woman are performing a folk dance amid a group of neighbors. A characteristic rural scene. From Racinet, 'Le costume historique.'

Holy Roman Empire. She was aggressive, however, and absorbed the neighboring duchy of Prussia. Her ruler then became the king of Prussia. The mightiest of this line of rulers was Frederick the Great (1740-1786). He inherited with the throne a full treasury and an army of fighting giants, men of unusual height and strength whom his father had selected with the greatest care. Napoleon declared him to have been one of the greatest generals of all time. He was successful in increasing the size of his kingdom by a third.

The greater part of his reign was peaceful, and here he showed his true greatness. He was a father of his people and labored

to improve their condition. He encouraged agriculture, manufactures, and trade. At the same time he made many improvements in bridges, roads, and canals. His administration was efficient and economical. Under him Prussia became a first-class power, the rival of Austria.

Frederick deplored the lack of a German literature. Once he said, "In order to convince yourself of the bad taste that reigns in Germany you have only to frequent the theatre. There you will see presented the abominable plays of Shakespeare translated into our language, and the whole audience transported with delight by these absurd farces, fit only for the savages of Canada."

He complains further of "French music, French gallantry and frivolity. I fear, too, we will come to a French death, for our sins deserve no other. The French cannot devise anything so absurd that the Germans, in imitating it, will not make it still more ridiculous." Frederick hoped to unearth a German genius and to encourage him with royal patronage. "Some day," he declared, "our neighbors will learn German, and our language, polished and perfected by our writers, will be spoken, not in court circles only, but throughout the length and breadth of Europe."

438. The Commons and the Benevolent Despots. — In this chapter we have had little to say of the common people.¹ Their condition was about the same as it had been during the two or three preceding centuries. As a rule they were poor. Their lack of progress was due to the constant warfare among their sovereigns and to the ever-increasing extravagance of court life. People placidly accepted the theory of the divine right of kings. The age was accordingly a struggle between great personalities, and the masses were but silent actors in the dramas which their rulers directed. The strong characters we have been studying are called benevolent despots — despots because they exercised complete control over their realms; benevolent because they sincerely tried to better conditions. They were men of genius and ability and may be considered partially successful.

¹ For social life in France, see ch. xxi.

439. **Joseph II of Austria (1765-1790); End of the Benevolent Despots.** — There were many others whose aims were high, but who were not born leaders. One of the most pathetic figures in all history was Joseph II of Austria. He aimed to transform his dominion into an ideal state. He wished to make the many races under his rule one in customs, language, and ideas. This end he failed to bring about. He lacked the tact and wisdom to take into account the prejudices of the different peoples who composed his kingdom. His impatience caused unrest and his reign was a constant turmoil of revolts. This well-intentioned man died broken-hearted with the discovery that his life had been a failure.

Joseph proved to be the last of the benevolent despots. Europe owes much to them, for in many cases their reforms were of permanent benefit. At the same time they were hampered by being despots, for their people were not permitted a share in the reform work. Long experience has now taught the world that improvements, to be enduring, must spring from the people. In the following chapter we shall see how the people awoke to their responsibilities, and how they succeeded in their work of reform.

440. **Summary.** — In this period a new state system, on the basis of the balance of power, came into being, and international law made a great advance. The progress of peace, however, was retarded by despots, like Louis XIV, Charles XII, and Peter the Great, who waged wars for the conquest of neighbors. These conflicts were destructive of life and property, generally without compensatory gains. The commons were the sufferers to such an extent that they could make neither economic nor political progress.

Louis XIV, the most brilliant type of a despot, wasted the money and energy of his people not only on war but also on the frivolities of his court. Under his sway the nobles became idle spendthrifts — mere burdens upon the nation; and the intellectual class were so given to formalities that they lost for the time their sense of truth.

Absolutism, however, was an advantage to Russia in that it

forced her to adopt western civilization. It was an advantage also to the Germans in founding the strong kingdom of Prussia. In Austria despotism, though benevolent in purpose, wholly failed in its objects. Genuine reform was to spring from the hearts of the people.

Topics for Reading

I. **Peter the Great.** — Hayes, *Political and Social History of Modern Europe*, I, 366-79; Robinson and Beard, *Development of Modern Europe*, I, ch. iv. § 11; How, S. E., *A Thousand Years of Russian History*, chs. vii, viii; Robinson, *Readings*, II. 303-12.

II. **Louis XIV.** — Hayes, I, ch. vii; Robinson and Beard, I, chs. i, ii; Adams, *Growth of the French Nation*, ch. xiii; Robinson, *Readings*, II, 273-96.

Review

1. What is meant by the balance of power? What were the circumstances that led to its growth? Who was Grotius, and for what is he famous? 2. What change took place in the habits and ceremonies of the French kings, and through what causes? 3. Describe court life at Versailles. 4. Describe the formalism and servility of society under Louis XIV. What contrary opinions of this king were set down by his contemporaries? 5. What is absolutism? What is the "divine right of kings?" What made the French willing to accept this doctrine? 6. What impoverished the great majority of Frenchmen? What were Louis's views and policy as to increasing the greatness of France? 7. Give an account of Louis's wars and their results. 8. What was the state of his finances, and what remedies were attempted? 9. How did Louis treat the Huguenots, and with what result? 10. What was the character of the Swedes? Give an account of the career of Charles XII. What were the effects of his wars? 11. What was the great achievement of Poland? What was her fate? 12. What was the condition of Russia before Peter the Great? 13. What was the character of Peter the Great? How did he prepare himself for the improvement of his country? 14. Describe his reforms. 15. Give an account of the founding of Petrograd; of Peter's conquests. 16. What western customs did he introduce, and by what means? 17. Describe the beginnings of Prussia. Give an account of the ideas and the achievements of Frederick the Great. 18. What part had the common people in this age? Who were benevolent despots? 19. Give an account of the aims of Joseph II of Austria. Why did he fail? 20. Summarize the tendencies and conditions of the period.

Additional Studies

1. Write a brief history of Spain from the discovery of America to the time of Louis XIV, including the causes of her greatness and decline. 2. Why did despotism prevail on the Continent during the period 1648-1789? 3. Why did not the impoverished and oppressed masses revolt in this period? 4. Why was life in Paris under Louis XIV more formal than it is to-day? 5. What is wrong in Louis's theory of war? 6. As Spain lost her leadership, what power took her place on the Continent? on the seas? 7. Compare the French method of taxation with the Roman method. Was there any connection? What were the specific results of Louis's reign? 9. Why has Poland not figured more largely in the history of Europe? 10. Why did Peter the Great succeed so well while Joseph II met with absolute failure? 11. Did the introduction of Western dress into Russia contribute much to her civilization? Give reasons for your answer. 12. Write a syllabus of this chapter. 13. Write an essay on one of the Reading Topics.

CHAPTER XXVI

THE FRENCH REVOLUTION AND NAPOLEON

1789-1815

441. Condition of the Peasants; the Corvée and the Game Laws. — Judged by the standard of our own age, France in the eighteenth century presented a wretched picture. Its unpleasant details are best set forth by Arthur Young, an English country gentleman, who kept a diary of his travels in that country. He found that less than one fourth of the arable land was owned by the peasants themselves. These freeholders corresponded to the yeomen of England. Their lot was comparatively happy. In many places the traveller found farmers working their land on half profits. While coöperative farming, as this plan is called, has proved successful at the present time, the conditions of that age were not favorable to partnership. There were frequent disputes between tenant and landlord regarding profits and amount of work to be done; and in all such misunderstandings the owner had an undue advantage.

The peasants were no longer bound to the soil, and in that respect they were free from serfdom; but they were still subject to the most vexatious burdens of serfdom. Among the gravest abuses still inflicted on the peasantry was the *corvée*, or forced labor on bridges and roads. It was usually when his fields needed cultivating, or his crops were ready for harvesting, that the *corvée* demanded his services. For this reason it tended to demoralize the honest, sober, hard-working farmer. It laid hands not only on him, but on his team of horses and his plough as well. In many cases he had to travel

to a distance of twenty miles, there to spend several days in repairing a bridge or filling in a swamp. Although this work had to be done and all had to contribute to it, the oppressive method of distributing the labor meant a loss of ten times the gain.

When the peasant returned from his work on the roads, it often happened that he found that his newly sown seed had been devoured by the flocks of pigeons. Unfortunately he could not protect himself from this outrage, for the pigeons were owned by nobles. The hares and deer, too, of the nobles were permitted to roam at large through the fields of the peasant. It was inevitable that his crops should be damaged. Naturally local famines were of common occurrence, for at best crops were scanty.

442. Burdensome Taxes. — It was both difficult and expensive to bring supplies to a famine-stricken region from a neighboring province. In the first place roads were poor and often impassable. In a commercial sense at least, France was not a united nation. Although at the present time customs duties are collected only when goods are brought from a foreign country, in that age a tax was collected at the boundary of each province. This added expense eventually came from the consumer's pocket. Had he wished, the king would have been unable to remedy this evil, for each province had its own laws, customs, and government. As a matter of fact the king cared little, so long as each district continued to pay its quota of taxes.

Another serious fault of the old system was that the financial burdens fell most heavily on the peasant. The privilege of collecting the taxes was leased to the highest bidder (§ 101). This system gave rise to all kinds of favoritism, which the public had to make good by increased burdens. There was a land tax and a poll tax. The most vexatious of all, however, seems to have been the salt tax. In France at that time the government made the traffic in salt a state monopoly for the purpose of raising a revenue. Under penalty of a fine the head of a household was obliged to purchase annually for every member of his

family several pounds of salt, although they did not need nearly so much. The price was exorbitant, and the burden fell with greatest weight on those who were least capable of bearing it. The whole system inflicted on the peasants a poverty and misery from which there could be no escape.

443. Unequal Rights; the Peasants' Intelligence. — It was becoming more and more evident that the poverty and wretchedness were due to a miserable system of despotism and of feudal rule. All Frenchmen by no means enjoyed the same rights. The peasants, as we have seen, had no privileges, although they formed the bulk of the nation. The nobles and clergy escaped many burdens which other citizens had to bear. They did not have to pay the heaviest taxes; they did not have to work on the roads or serve in the militia. These privileges the nobles as feudal lords had enjoyed for centuries. Although many nobles were newly created by the king, and had no right therefore to the feudal dues, they exacted them illegally. Little they gave the peasants in return.

It seems clear that in spite of all these afflictions the peasants of France were freer and more prosperous than, for instance, those of Germany. The French peasants, however, were far better educated and more intelligent, and therefore more sensitive to the wrongs inflicted upon them. Paradoxical as it may seem, their better condition and their intellectual advance over the masses of central Europe roused among them a more intense discontent than could be found elsewhere on the Continent, and thus prepared them for revolt against the oppressive system.

444. Absent Lords and their Peasants. — The evils following upon the emigration of nobles to Paris and Versailles, already described (§§ 341, 351), grew greater year by year. As their luxuries at court increased, the exactions of their stewards became more oppressive. The personal bond that had once united the peasants to their lord was broken. It became more and more odious to them to perform services for a master whom they had never seen, and who, they knew well, cared nothing for them. In fact many nobles had bought their title of the

king for money, and therefore had no claim whatever on the loyalty of their peasants.

445. Evils in the Church. — Another evil was the entanglement of the Catholic church with political and social affairs. We must grant that it performed important public services. Its schools were the best in France; it took charge of the sick and the poor. This work was done, however, by the village priests — the curates and vicars, although they received hardly enough to keep body and soul together. It was the upper clergy — bishops and abbots — who were well-to-do. Some were great feudal nobles and enjoyed huge incomes. For example, Cardinal de Ro-han' had a princely income. His palace contained seven hundred beds, and his stables had accommodation for a hundred and eighty horses. He had fourteen butlers and could entertain at one time two hundred guests with their servants. Others were not far behind him. These men did nothing to earn their income; they neither taught nor exerted themselves to improve the condition of the unfortunate. They were corrupt and useless, and spent most of their time at the amusements of Versailles.

Furthermore the Church owned one fifth of the land of France. It paid no taxes, for the land belonged to God, and He was not subject to taxation. Occasionally the church granted a sum of money to the state — it was clearly understood, however, that this was a gift, not a tax. Besides the income from its own possessions, the church derived a large revenue from the tithes. This was a tax of about ten per cent on the produce of the fields, and was paid by those who tilled the soil. The peasant cannot be blamed for chafing under this heavy burden, and for revolting against the church as well as against the political system.

446. The Need of Reform; Voltaire. — In this period men began to understand in a general way that conditions were wrong and that reform was necessary. Unfortunately the French had little experience in managing their own affairs. The estates general (§ 211) had not been called during the century and a half before the time of which we are now speaking.

Since then there had been no leaders, no men trained in making constitutions and in carrying on the work of government as representatives of the nation.

About the middle of the eighteenth century there was born a new school of French thinkers. Religion had lost its hold on them; so that they could treat of mathematics, history, philosophy, medicine, and physics without theological bias. In their enthusiasm they went too far, for they declared religion an imposture of priests, a living sham. The ablest of these critics was Vol-taire' (1694-1778), undoubtedly the most influential man of his age. "He was a good philosopher, a good scientist, a good historian, and a poet that barely missed being immortal. Nothing was foreign to his restless mind. One minute he is urging that dead people should be buried outside cities; at another he is an enthusiast for vaccination; now he writes volumes on physics; now he is experimenting with light; now he writes a history of Louis XIV, or Charles XII of Sweden, whose charm men cannot yet escape; now he is a poet and a dramatist." ¹ A master of ridicule, he directed his satire and sarcasm against Catholics and Protestants alike. He urged complete separation of church and state, if not the complete abolition of religion. In seeking to rid men's minds of superstition he destroyed their faith and failed to put anything else in its place. In like manner he made known the evils of the social and economic system, but failed to propose definite remedies.

447. The Encyclopædists. — Even more radical in their views were the Encyclopædists. Led by an able scholar, Di-de-rot', they produced the first French encyclopædia. In this work they attempted to bring together all that was known to man. They used every opportunity, however, to attack Christianity though they did not question the existence of God. In other words they were deists. In political affairs they were radicals.

They believed that every government was "a mere handful of knaves who impose their yoke upon men. We see on the

¹ Mathews, *French Revolution*, 59.

face of the globe only incapable, unjust sovereigns, weakened by luxury, corrupted by flattery, depraved through unpunished license, and without talent, morals, or good qualities." In this way writers with a brilliant style and a wealth of learning began to urge the abolition of all government. By biting sarcasm such writers made clear the wretchedness and suffering which existed in France.

448. Rousseau (1712-1778). — On the other hand Rousseau' was a man of great reverence. At first a devout Catholic, he believed that his faith could be simplified by clearing away the overgrowth of errors. Most of his attention he turned to social conditions, government, and education. He believed that every good quality in man is stifled by the absurd social institutions forced upon him. Civilized man is born, lives, dies in a state of slavery. At his birth he is sewn in swaddling clothes; at his death he is nailed in a coffin; and as long as he preserves the human form, he is fettered by our institutions. Man should be taught, not some career chosen by his parents, but how really to live. The sum of all wisdom is contained in these words: "Observe Nature and follow the path she traces for you!"

449. Rousseau's *Social Contract*. — Of greatest importance, however, was his *Social Contract*. In this book Rousseau created a modern state based on liberty and equality. The writer explains the state as the result of a contract between men, in which each man is subject to the general will. The will of the sovereign people is right, though not always wise. The government is merely the machinery which executes laws and maintains liberty. Every citizen should vote on every question. Naturally such theories would never work out in practice. His view of popular sovereignty could only result in anarchy or in the tyranny of the mob. Yet there was a kernel of wisdom in his thought of a society that could reason for itself. This principle he succeeded in spreading throughout Europe. Connecting itself with social discontent, it came to mean either reform or revolution.

450. *Revolutionary Agitation*. — From that time forward the political life of Paris began to afford an exciting spectacle.

The issue of pamphlets increased by leaps and bounds. Printing presses were running night and day. "Nineteen-twentieths of these productions are in favor of liberty and are commonly violent against the clergy and nobility. It is easy to conceive the spirit that must thus be raised among the people. But the coffee houses in the Palais Royal present yet more astonishing spectacles; they are not only crowded within, but other expectant crowds are at the doors and windows, listening to certain orators, who from chairs or tables harangue each his little audience; the eagerness with which they are heard, and the thunder of applause they receive for every sentiment of more than common violence against the present government, cannot easily be imagined."¹

451. Louis XVI (beginning 1774). — In such an atmosphere Louis XVI ascended the throne. Religious and sincere, he showed a kindly disposition and economical habits. Though headstrong, he always tried to do what he thought to be the best for his country. He wished to be considered one of his people, and to be called Louis the Sincere. On the whole his private character was admirable. He was unfit, however, to be king. His education was poor, and he utterly lacked imagination. He was easily influenced by councillors and friends to act against the interest of the state; for he had a weak will, which is a serious defect in an absolute monarch. Neither alert nor diligent, he proved incapable of attending to details. His personality lacked magnetism, as he was shy, retiring, and disinclined to mingle with men. At his accession he was not even acquainted with the magnificent public buildings or the brilliant literary circle of Paris.

452. Public Finances Fail. — On the whole, however, the French nation had confidence in its new king, for he was sincere in his dream of reform. The ministers he appointed proved to be excellent. Tur-got', the controller of finance, preached economy to the court: "No more dosing, no more drugging." He hoped to build up a sound financial system; and it is probable that he alone could have prevented the revolution. Un-

¹ From Arthur Young.

fortunately the king's good resolves wavered and he dismissed the able minister. From that time the frivolity of the queen and her court held full sway. Their extravagance added half a billion francs¹ to the national debt, which continued to swell until Louis was amazed to learn that the nation was on the verge of bankruptcy. It was impossible to borrow money, or to collect heavier taxes from a people who had lost confidence in the government.

453. Meeting of the Estates General; Destruction of the Bastille (1789).

— This national discontent Louis found himself unable to avert. Absolute as he was supposed to be, he finally felt compelled to ask the help of his subjects. For the first time in more than a hundred and fifty years they elected their members to the Estates General, or as it came to be styled, the National Assembly (1789). Necessarily its members were inexperienced lawmakers. The greater part of their early sessions was spent in airing petty jealousies and in settling points of order. Soon, however, they were threatened with violence by the court party.

Consequently among the Parisians the spirit of discontent was quickly ripening into open revolt. Crowds, mostly of beggars and desperate men, began to prowl through the narrow streets ransacking gunsmith's shops, bakeries, and taverns. Peaceable citizens as well as officials were paralyzed with fear. Gain-



QUEEN MARIE ANTOINETTE

In the elaborate costume of ladies of her rank in that age. From a painting at Versailles.

¹ Franc, a coin worth 19.3 cents.

ing momentum, the mob set out for the Bas-tille', the prison. To them it was the symbol of oppression, for they had heard tales of its underground dungeons, into which no fresh air or light could enter, of nameless tortures, and of mysterious human bones which workmen had found quite by accident. The mob finally succeeded in gaining entrance; the Bastille, the very bulwark of the old order, was razed to the ground, July 14, 1789.



THE TAKING OF THE BASTILLE

Described in the text.

The event was celebrated throughout Europe. To Frenchmen it meant the birth of a new nation, and for this reason they have made July 14 their national holiday. Peasants, too, felt this new spirit and arose against their oppressors; they stirred up riots, in which churches and castles were burnt.

454. Abolition of Privileges; the Constitution; Church Property. — The National Assembly was not slow to feel the

pulse of the nation. On the famous night of August 4 noble after noble in the spirit of self-sacrifice proposed the abolition of his privileges. Rights of chase, dovecote, tithes, and special eligibility to office were abolished. Decree after decree was passed for the equalization of penalties, the freedom of employment, the abolition of feudal justice, the customs at the frontiers of the provinces, guilds, pensions, special privileges of towns and provinces, and serfdom. This was the great work of the French Revolution.

During the following year other reforms were adopted. There was drawn up a constitution that made France a limited monarchy, in which the king remained the chief executive, but was powerless without the aid of a popularly elected Assembly. In order to be rid of local jealousies and abuses, the old provinces were abolished; and the country was divided into "departments," each with its own assembly and officials.

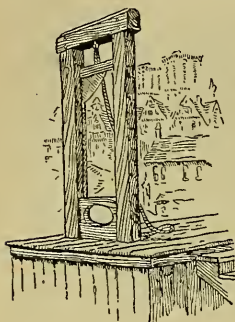
The Assembly then proceeded to confiscate the property of the Roman church. Its immense income from feudal dues and tithes was henceforth to be turned over to the state. The clergy were placed on a salary and were appointed by the state — in other words they became servants of the nation.

455. Invasions and Terror. — It was evident that changes so sweeping could not be carried into effect without trouble. Within the nation itself the king and many of the nobles looked on with increasing anxiety and fear. Many of the leaders of the Revolution became extreme and hysterical, and the mobs in city and country broke out in frequent riots. Freedom was carried so far that it meant anarchy and disorders of the worst kind. In fact it seemed to conservatives that France had gone mad.

The most anxious observers, however, were the absolute monarchs of Europe. It was only natural for them to feel that their subjects, too, would seek reform and eventually freedom. They hoped accordingly to suppress the revolution in France, so as to remove the temptation from their own subjects. At length news came to Paris that Prussian and Austrian soldiers were about to invade France. The possibility of losing their new liberties and the humiliation of being called rebellious

children aroused the French to action. Patriots began to assemble in Paris, among whom a company from Marseilles introduced the wild and stirring song of liberty known ever since as the *Mar-seil-laise*'. The king and the queen, who had secretly attempted flight, were imprisoned.

The actual beginning of war (1792) and the invasion of the country destroyed all that was left of self-restraint. The rumor spread that the nobles who had remained in France were



A GUILLOTINE

Adopted by the French government in 1792 at the suggestion of Dr. Guillotin, a member of the Assembly, and named after him.

plotting with the invaders. Those who were in the prisons of Paris on suspicion were taken out and murdered by the mob. The king was deposed and a republic was declared. In their passion the French hurled defiance at the kings of Europe, broke treaties, and proclaimed that they would help all peoples to free themselves from tyrants. Soon they found themselves at war with nearly all Europe. At the same time they turned savagely to the task of ridding France of those whom they suspected of disloyalty to the republic. The king and queen with hundreds of others, innocent and guilty, men, women, and children, were killed without remorse. This period of pitiless bloodshed is known as "The Reign of Terror." It has been remembered with such horror that to many the French Revolution means only massacre and bloodshed.

Gradually, however, the French people recovered their sanity. Then they began to view with disgust the crimes that had been committed in the name of liberty. Those responsible for the Reign of Terror were punished, and order was once more restored (1794). Soon the French armies were fighting with enthusiasm for their new freedom, and were more than holding their own. This success was due in large measure to the brilliancy of one of their generals, Na-po'le-on Bo'na-parte.

456. **Napoleon I and his Conquests.** — Napoleon was a Corsican by birth, pure Italian in blood but a French subject. In youth he was sent to a military school, where he made little reputation as a scholar. He was gloomy, disliked games, and therefore found himself unpopular among his fellows. Upon graduation he received a commission in the artillery. When war broke out, he rose rapidly, and soon proved himself the ablest general in Europe. Ten years later he was ruler of France.¹ From being chief magistrate of the republic, he soon became emperor. During that time he had won repeated victories. Austria was beaten into submission; Prussia was conquered; and even Russia, after a fierce struggle, gladly made peace.

This success was due in large part to the personality of the man. He was a typical Italian, short and swarthy. His features some might consider handsome; his head was large and intellectual, and his steel-blue eyes were brilliant and expressive. His mental powers were remarkable. He acquired a vast and minute knowledge of history, geography, and travel in order to understand the conditions of the world in which he lived. Other characteristics, his acute perception, his powerful imagination, his mastery of details, his machine-like calculation of chances, as well as his inspiring rhetoric, were of immense value in his military career.

At the same time "he was perhaps the greatest egotist the world has ever seen, with the result that he often applied his indomitable will and magnificent qualities to very low aims. He was given to violent bursts of temper, the occasional outbreaks of a nearly superhuman mental energy and of a temperament easily swayed to passion by personal and selfish considerations."²

Unfortunately for himself and for France, Napoleon was never satisfied with his achievements, but always longed for still greater glory. His first critical mistake was his insolent treatment of such nations as Prussia and Spain. He committed another fatal error when he antagonized Russia and Great Britain

¹ 1802, sole consul for life; 1804, emperor.

² Johnston, *Napoleon*, 5.

— nations which otherwise might have been friendly. With all his quickness of perception, too, he failed to understand that the growth of nationality had rendered impossible an empire of the ancient Roman type. Under these circumstances the



task of holding Europe in subjection by brute strength was too great even for a Napoleon, and the fall of the Emperor was as rapid as his rise. Defeated and driven to bay, he gave up his throne, and retired to the little island of Elba near Corsica. Returning thence for one last attempt to regain his power, he summoned his old soldiers to his banner once more, and met

crushing defeat at the hands of Wellington and his Prussian allies at Waterloo (1815). Utterly exhausted, France accepted — even welcomed — a king again, and Europe was at peace.

457. The Concordat (1802); the Code. — His marvellous success, however, was something more than that of a mere adventurer or soldier. The French Revolution in a moment of frenzy had abolished Christianity. Napoleon, however, believed that “no society can exist without morality, and there can be no good morality without religion. Religion alone gives the state a firm and stable support. A society without religion is like a vessel without a compass.” The majority of Frenchmen were at heart Catholics. For this reason Napoleon came to an understanding with the Pope, known as the Concordat. This agreement was destined to control relations between the church and state in France for more than a century. It re-established the Catholic church as official without preventing those of other beliefs from worshipping as they wished.

It was Napoleon, too, who preserved the influence of the Revolution. Under his direction was drawn up the Code Napoleon, a single set of laws, brief, clear, and humane, for the entire country. Preserving the chief reforms of the Revolution, it has remained to this day a working model for legislation the world over.

458. Effects of the Revolution. — It is impossible to condone the suffering, the misery, the enormous loss of life that Napoleon brought upon Europe. His only claim to the gratitude of posterity lies in the fact that “wherever his influence extended, feudal privileges, absolute monarchy, abuses of many sorts vanished. In their places there were eventually to come political equality and constitutional government. In these blessings, enjoyed so generally by western Europe, as well as in the right of every man to life, liberty, and the pursuit of happiness, we must see the results of the bloody years of the French Revolution.”¹

This era witnessed, too, the birth of political economy. Henceforth it has been understood that government finances

¹ Mathews, *French Revolution*, 285.

should be conducted on a business basis, admitting of no room for injustice or plunder. There was serious agitation, too, for compulsory public education, accompanied by an increased interest in hospitals, asylums, poor houses, and museums. The care of the sick and the destitute was no longer to be shouldered upon private philanthropists, but became the serious work of the state.

It was evident that the peasant could not be deprived of the land which had been taken from the priests and nobles. In fact a pledge was given that the old order would never be restored. The peasant was now confident that he would no longer be distressed by game laws or the exactions of his landlord. The wise policy thus adopted has resulted in a wonderful change in the prosperity of country districts. Now many peasants throughout Europe own the farms they till and all are masters of their own lives. The majority are patient and frugal. They are shrewd, sober, and honest, ever working for the possession of more land, for a higher degree of prosperity. The fact that they earn more than a living from the burdened soil is evidence of a remarkable industry and thrift.

459. Rural France of To-Day. — A glance at the France of to-day, for instance, shows what marvellous changes have been wrought since the time of Arthur Young. The desert that saddened Arthur Young's eyes may now be described as a land overflowing with milk and honey. The farms are well stocked and cultivated, the people are neatly and appropriately dressed, and the signs of general contentment and well-being delightful to contemplate. In many places the soil is poor, but irrigation, fertilization, and improved methods of agriculture have yielded good crops.

We hear of peasants building themselves villas with eight rooms: a flower garden, parlor, kitchen, offices, and four airy bedrooms. The peasant has stores of homespun linen, home-made remedies, oil, vinegar, honey, cider, and wine of his own making. As everybody produces crops, nobody pilfers his neighbors. Universal ownership gives security to property, and pauperism is almost unknown.

Topics for Reading

For the whole subject, Hayes, *Political and Social History of Modern Europe*, I, chs. xv, xvi.

I. Rousseau. — Lowell, *Eve of the French Revolution*, chs. xviii, xix; Belloc, *French Revolution*, ch. ii.

II. Equality and Liberty. — Lowell, ch. ix; Belloc, ch. i.

III. The Estates General and its Work. — Johnston, *French Revolution*, chs. iv-vii; Mathews, *French Revolution*, 102-81; Anderson, *Constitutions and Documents*, 1-15.

IV. Reign of Terror. — Johnston, ch. xiii; Mathews, 224-65.

V. Napoleon at the Height of his Power. — Hayes, I, ch. xvi; Hassall, *Life of Napoleon*, ch. vii; Johnston, *Napoleon*, ch. xi (general policy). *Cambridge Modern History*, IX, ch. xi.

Review

1. What conditions of landholding did Arthur Young find in France? Describe coöperative farming. What vestiges of feudalism remained? Describe the corvée; the game laws. 2. Describe the customs duties. How were the taxes collected? What was the salt tax? 3. What inequalities of rights existed among the social classes? Compare the condition of the peasants of France with the condition of those in Germany. Why did the former and not the latter revolt? 4. What was the condition of the peasants on the estates of absent lords? What did the peasants think of absent lords? of the new lords? 5. What were the services performed by the church? How had it grown oppressive? 6. Why was reform in France more difficult than in England? Who was Voltaire? On what subjects did he write? What was his view of religion? 7. Describe the Encyclopædists. What did they accomplish? 8. Who was Rousseau? In his opinion what was the condition of civilized man? What was the remedy? 9. What views of the state and of society did his *Social Contract* set forth? 10. Describe the growth of political agitation. 11. What was the character of Louis XVI? 12. What was the condition of his finances? What remedies were attempted, and with what result? 13. Why was the estates general called? What was the character of this assembly? Describe the destruction of the Bastille. What is the significance of this event? 14. What reforms were brought about by the assembly? 15. What were the causes of the "reign of terror?" Who were responsible for it? How did the French come into war with nearly all Europe? 16. Who was Napoleon? Give an account of his education; his rise to power. Why did he ultimately fail? 17. What was his religious policy? his agreement with the pope? 18. What benefits did Napoleon bring to Europe? What were the permanent results of the revolution? 19. Describe the country life of present France.

Additional Studies

1. Combining the material on the peasants in chs. xvi-xxvi, write a history of their condition from the feudal age to the revolution. 2. How much of feudalism affecting them had been abolished, and how much remained? 3. How are the vexatious customs duties to be traced to feudal conditions? 4. Why were the French peasants more intelligent than those of Germany? 5. What were the abuses in the church that tended to undermine belief in religion? How far was Voltaire justified in his hostile attitude? 6. What do you think of Rousseau's advice to "follow Nature"? Does this mean that we should imitate the habits of tigers or of swine? 7. What is the essence of the French Revolution? How is it distinguished from the "reign of terror?" 8. May the achievements of a man be independent of his moral purpose and character? Illustrate your opinion by the case of Napoleon. 9. Compare Napoleon's religious views with those of Voltaire and the Encyclopædists. 10. Write a syllabus of this chapter. 11. Write an essay on one of the Reading Topics.

CHAPTER XXVII

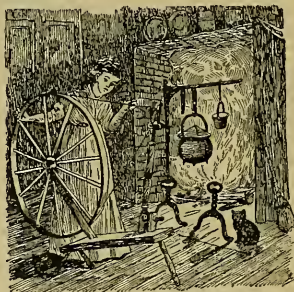
THE INDUSTRIAL REVOLUTION

About 1760-1830

460. **Causes.** — The preceding chapters have had to do with political and religious changes brought about through centuries of bloodshed. We are now to consider the Industrial Revolution, which, though peaceful, has exercised a vastly greater influence than any war on all aspects of civilization. It was long delayed because for centuries people had worked in a world of habit. In farming, for instance, one process followed another in monotonous routine: there was the ploughing in spring, in autumn the reaping, and finally the preparation for the next ploughing. Such a life roused no ambition to strike out new paths of thought.

We have seen, however, that the discovery of the New World and contact with new peoples shook men out of the old grooves and that the Renaissance made them acquainted with the beauties and learning of ancient civilization. At the same time an increased interest in the outside world brought about a revival of science and a series of inventions which showed people how to do things in new and more efficient ways. From that time forward progress was to be more rapid.

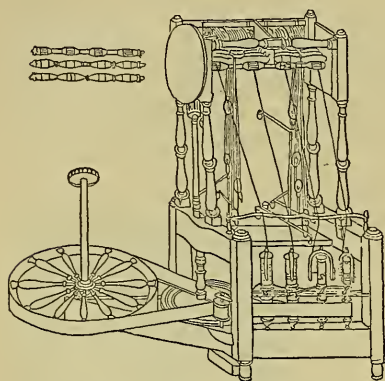
There were abundant reasons why the changes which we call



BY THE FIRESIDE

Old-fashioned spinning. From a print.

the industrial revolution took place in England earlier than elsewhere. Fortunately nature had blessed that country with broad, navigable streams which made internal communication easy, and with an abundance of good harbors essential to ocean trade. In addition she possessed valuable natural resources, as iron and coal, the chief materials of industry. During the eighteenth century, too, England was acquiring a colonial domain so gigantic as to dwarf the possessions of every other nation. A vast market was now opened to her goods. Pro-



ARKWRIGHT'S SPINNING JENNY

From Traill, 'Social England' (after specifications in the British Patent Office).

ected by a powerful navy, English ships were nearly monopolizing the commerce of the world. Manufacturers, however, found themselves unable to supply the many needs of the new empire, for their products were still slowly made by hand.

461. Improvements in Spinning and Weaving; the Cotton Gin. — This deficiency was felt chiefly in the manufacture of cloth. Before the eighteenth century the tools

used were the ancient spinning wheel to make the thread, and the equally old handloom to convert the thread into cloth. Early in that century, however, John Kay improved this loom by devising a means of catching the shuttle at each end of its passage (1738). This invention, the fly-shuttle, was a hand attached by a string to a handle which the weaver held. Although the weaver's task was now physically more difficult, he could make wider cloth and treble the output of his loom.

The next improvement favored the spinners. It happened one day that James Hargreaves accidentally upset a spinning wheel, which continued to revolve in its new position, with the

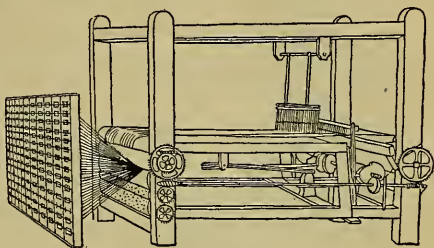
thread remaining in the hands of the spinner. This circumstance suggested the idea of using one wheel to revolve a number of spindles. This invention — the spinning jenny, named after his wife — enabled a person to spin as many threads as there were spindles (1767). The output accordingly multiplied, for as many as one hundred spindles could be attached to one machine.

A few years later (1769) Arkwright brought into being the “water frame,” so called because it was operated by water power rather than by hand. It worked fast and combined in one operation all the processes necessary for converting the raw product into yarn. For the first time it made possible the production of firm durable cotton cloth.

This enterprising man travelled through the country, seeking sites for factories, and capitalists willing to build and operate his machines and pay him royalties for the use of them.

Thus it was that he alone of this group of inventors profited by his genius. In 1779 Samuel Crompton combined the good qualities of the two inventions in one machine, the “mule.” It produced harder and finer yarn than its predecessors and started the manufacture of muslins in England. The power-loom of Edmund Cartwright rendered a similar service to weaving (1785).

It was the inventive genius of an American, Eli Whitney, which furnished a rapid way of cleaning the raw cotton. His power gin cleaned a thousand pounds of cotton daily far better than the handworker could clean six pounds in the same time (1793). This machine, too, could utilize all grades of cotton and could thus supply the demand for the ever hungry new machinery.¹

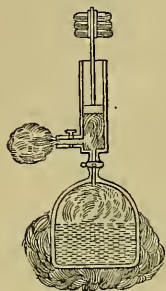


CARTWRIGHT'S POWER LOOM

His looms were first worked by draught-animal power, then by water, and finally by steam. From Barlow, ‘History of Weaving.’

¹ For its effects on American history see § 495.

462. Water Power and its Effects. — In earlier time when the work was done at home, the laborer usually owned his tools. The new machines, however, were too expensive for the ordinary spinner, and required a power far greater than that of the hand. Often therefore men of means purchased several "mules," and for the sake of economy placed them together in one building — a factory. The favorite site for



A DIGESTER

A small Papin's digester used by Watt in experimentation. He could raise a fifteen-pound weight in the cylinder by steam, and lower it by opening the stopcock at the side. His problem was to work the stopcock by machinery rather than by hand. From Smiles, 'Lives of the Engineers.'

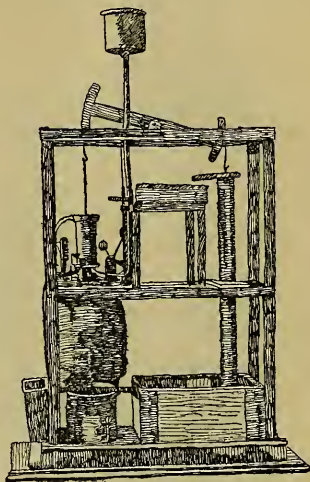
these factories was the bank of a river or of a mountain stream where water power was available. In these peaceful valleys arose bare, hastily constructed mills which made no pretence to beauty or comfort. No longer could the spinner work at home. He was compelled to journey far, and seek employment wherever there chanced to be a mill. Often he was required to serve for a number of years, and was treated cruelly by his master, as laws had not yet been passed for his protection. This was the beginning of the factory system; its evils and benefits will receive attention later (§§ 530-2).

463. Beginnings of Steam Power; the Safety Valve. — In some respects water power proved unsatisfactory. The choicest sites were soon occupied, leaving the less desirable for late comers. For

them the supply of water was apt to be none too plentiful, and in dry seasons very scant. Inventors, however, were finding out how to use a newly discovered force — steam — for running machinery without pause, year in and year out. Although the principle of the steam engine had been known to the Greeks (§ 90), its practical value was not discovered until modern times. An early experimenter in this direction was Dr. Papin (1647-1712), a Huguenot refugee from France. In London his work attracted the attention of the

Royal Society, which engaged him to make experiments. His most ingenious device was the "Digester." This was a covered vessel which retained the vapor of the boiling water and thus increased its temperature. In such a vessel he could extract nutriment from the bones of animals which formerly had to be thrown away as useless. During an experiment the digester burst, and Papin discovered the powerful expansive force of steam. To avoid the recurrence of this accident, he inserted a cork in the cover so that when the pressure became too great for the safety of the boiler, it forced the cork out and permitted the steam to escape. This rude contrivance was the first safety valve, which has saved more lives than any other single device.

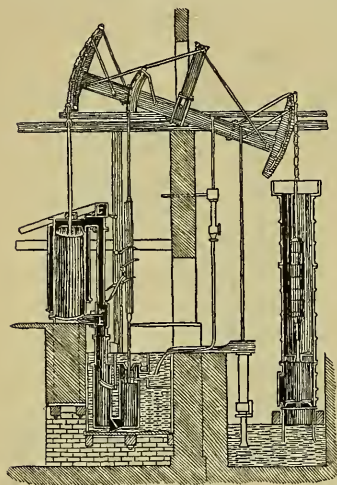
464. **The Steam Engine.** — To Thomas Savery belongs the credit of having built the first workable steam engine. He tells us that after drinking a flask of wine at a tavern, he threw the empty flask on the fire. Then perceiving that the little wine left in the flask changed to steam, he took the vessel by the neck and plunged its mouth into the water of the basin. When the steam condensed, the water was immediately driven up into the flask by the pressure of the atmosphere. The engine which he constructed on this principle actually worked (1698). Roughly made, however, it could not long withstand the tremendous pressure of the steam. Its short life therefore made it too expensive for common use. Far more practical was the engine of Thomas Newcomen, which found an immediate use in the collieries. In this machine a piston is moved by the force of steam in a cylinder.



NEWCOMEN'S ENGINE

Described in the text. This specimen is in the Hunterian Museum, Glasgow.

Early in the seventeenth century the English so overcame their prejudice against the "unsightly and uncleanly coals" as to use them for fuel in separating iron from the ore. It was becoming increasingly difficult to obtain coal because miners dared not venture far below the surface for fear of being drowned. As long as the mines were of no great depth, it was possible to bale out the water by hand-buckets. In time, however, the upper strata were exhausted and it became necessary to sink



A WATT ENGINE

A single-acting steam engine for pumping in the mines. From Smiles, 'Lives of the Engineers.'

deeper shafts. Till then there had been found no adequate means of pumping out the water, for wind had proved unreliable; but now the engine of Newcomen filled this need (1705). It was indeed far from perfect; it worked slowly and with a great waste of power. It was not a toy, however, for it did its work effectively, when operated by a man or even a boy. In fact until the last few years that type of engine has continued to be used for pumping.

While repairing this engine James Watt, an instrument-maker of Glasgow, discovered how to check the waste of energy. His partner, Boulton, secured skilled workmen, who fitted the parts so closely as to reduce friction to a minimum. When the first successful machine of the kind was built in 1776 its fame spread like wildfire. Watt himself exclaimed, "The velocity, violence, magnitude, and horrible noise of the engine give universal satisfaction to the beholders." At any rate the Watt machines worked with great rapidity; the steam hammer, for instance, was capable of striking three hundred blows a

minute. Manufacturers of every kind of product hastened to install these willing workers. Since that time the steam engine has come to be more and more the able servant of man; it does for him work which an army of strong laborers dare not attempt; it works, too, with a precision and accuracy which arouses the envy of the most skilled artisan. Furthermore it works without a grumble, day or night, at the beck and call of man, ready to make one or a million articles according to his pleasure.

465. Various Industries. — We need not dwell long on the countless new industries which sprang up on every hand. China, earthenware, glass, paper, printing, and cutlery, for example, came to employ thousands of machines and men. Even more important for the future of manufacturing were the workshops for producing machinery itself. For a long time smelting — the separation of metal from the ore — remained inferior because charcoal was used in the process. When, however, the secret of making coke from coal was discovered, a better means of smelting became available, whereby the output was increased fourfold. Soon afterward it was discovered how to make malleable iron¹ from pig iron. In rapid succession great iron works were founded in localities where nature had conveniently placed both iron and coal. As the quality of iron and of workmanship became better, more efficient tools were available for all manufactures; and this circumstance proved a great boon to industry.

466. Improved Waterways, Roads, and Bridges. — As people flocked from the country to find employment at the new machinery, great cities grew up in the heart of the manufacturing districts (§ 462). All these new centres of population and industry required continual supplies of food, and in many cases of raw material, from other parts of the country; they also sent forth ever-increasing quantities of goods, in some cases of great bulk and weight. The time of the self-sufficing village had passed, giving place to the manufacturing town and the busy seaport, needing to carry on a continual exchange

¹ Iron which under intense heat can be hammered into any desired shape.

of commodities at once with the rural districts, with other towns, and with foreign countries.

We may easily understand that the question of distributing goods became increasingly serious. During the latter half of the eighteenth century, therefore, the government undertook the work of dredging rivers and building canals. Along these waterways barges heavily laden wound their way. Travel by water was popular because it was cheap, though slow. Heavier goods, too, such as coal and building materials, could be sent



AN OLD METHOD OF TRANSPORTATION

Preceding the railway. From Smiles, 'Lives of the Engineers.'

by water more easily than by stage or pack horses. In like manner the "sloughs of despond," as the old roads may be called, were converted into durable turnpikes under the direction of the famous engineer Ma-cad'am.

An equally skilled engineer, Telford, conceived the idea of a suspension bridge. Its construction was fraught with many dangers: in the first place it was a huge structure; a flaw in the iron, the slightest fault in the joining of the parts, or in any one of a thousand details, might mean disaster. To one



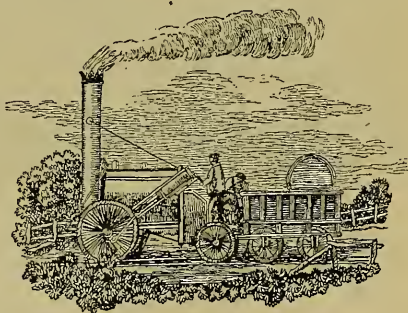
TELFORD'S BRIDGE

Across the Menai Straits, 570 yards in length, with a roadway 100 feet above water. From a photograph.

of the visitors who flocked to view this wonder, it appeared that the Menai bridge¹ was more like the work of some great magician than the mere result of man's skill and industry. Though their undertakings may seem unimportant to us, it was the genius of men like Telford that has made possible such engineering feats as the New York Aqueduct and the Panama Canal.

467. **Railways.** — Though distribution by road or canal was cheap, it was very slow. Products could not be shipped until months after their production. A new means of transportation, however, was

being evolved, which was destined to outstrip all previous methods, and to revolutionize civilization itself — the railway system. It was George Stephenson who first succeeded in



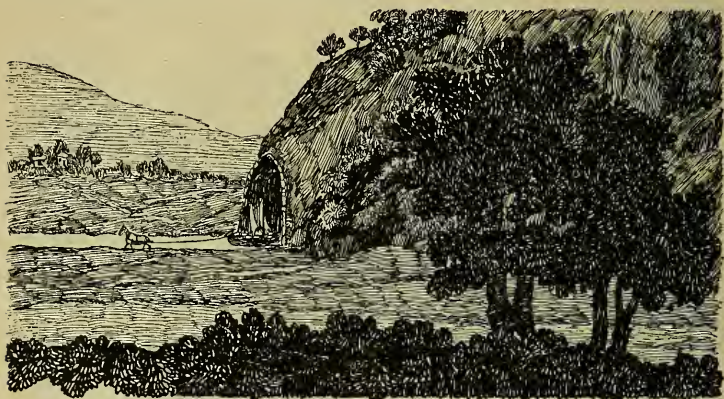
THE ROCKET

Stephenson's first locomotive was built in 1814, but it was of little value, as it ran only four miles an hour. A considerable advance was made in 1823 (see text) and still later he produced the 'Rocket,' for which he was given a prize. From Smiles, 'Lives of the Engineers.'

¹ Built by Telford across the Menai Straits in North Wales.

producing a locomotive that would work (1823). He prophesied that his sons would see the day when "railways will supersede almost all other methods of conveyance in this country. The time is coming when it will be cheaper for a working man to travel upon a railway than to walk on foot."

Canal companies and landowners strongly opposed his project to construct a railway between Manchester and Liverpool (completed 1830). Appealing to the public in pamphlets and

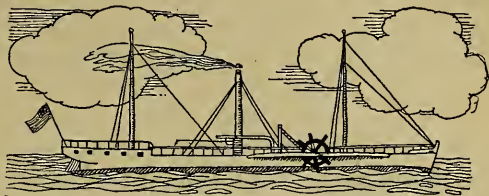


BRIDGEWATER CANAL

As it emerges from Harecastle Tunnel, showing that a mountain was tunneled through in the construction of a great waterway, 1785. From Traill, 'Social England.'

newspapers, they declared the railway would "prevent cows from grazing and hens from laying. The poisoned air from the locomotives would kill birds as they flew over them. . . . There would no longer be any use for horses so that the species would become extinguished, and oats and hay be rendered unsaleable commodities." In spite of all skepticism, however, the engine with its train of queer little cars succeeded so well that in a few years England was covered with a network of railways which were paying large dividends. With heavier rails and better engines a speed of fifty miles an hour was attained.

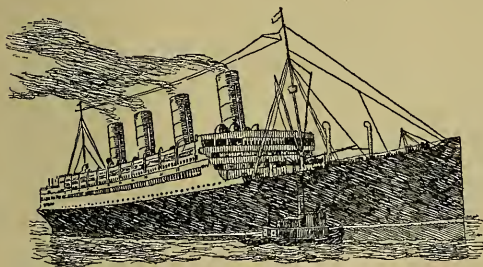
The success of the railroad is shown by the fact that at the present time there is hardly a town in civilization which has not its railroad to connect it with the rest of the world. Its chief claim to success lies in the fact that it moves passengers and goods quickly. In a world in which "time is money," the high railroad rates are willingly paid, if only a few hours are saved. Unfortunately the cheaper but slower travel by canals fell quickly into disuse. Only in recent years in fact have they begun to be used once more for the shipment of non-perishable goods.



THE CLERMONT

Robert Fulton's steamboat.

468. Steamboats. — In like manner steam power was applied to conveyance by sea. The sailing vessel, which depended on the fickle winds, had often found it difficult to cross



THE AQUITANIA

A great Cunard liner equipped with all the conveniences of sea travel. From a photograph supplied by the Cunard Steamship Company.

the Atlantic or even the English Channel. The world rejoiced therefore when an American inventor, Robert Fulton, placed a steamboat on the Hudson River, with a regular run between New York and Albany (1807). A few

years later a steamship crossed the Atlantic in twenty-five days. This was the forerunner of a regular transatlantic service (1838).

It is true that steamships were still of wood, and that they tended to shake to pieces with the vibrations of the heavy engines. It was found, too, that paddles were not suitable for rough weather. These defects were remedied by later improvements. In fact steamships have made travelling on the seas far easier and safer. They are especially valuable for passenger traffic, and for carrying perishable freight because of their speed and punctuality. From foreign climes, for example, they bring vegetables and fruits, which would spoil on sailing ships. Lastly the steamship encourages nations to know each other better, by bringing their business men, tourists, and colonists into close contact with each other.

469. Industrial Statistics; Effects. — The obvious feature of the industrial revolution was the vast increase in volume of production, which may be most clearly illustrated by figures.

In 1740 there was no true cotton industry:

In 1740 importation of cotton amounted to . . . 2,000,000 pounds

In 1789 importation of cotton amounted to . . . 33,000,000 pounds

In 1815 importation of cotton amounted to . . . 100,000,000 pounds

In 1775 yarn cost 42 shillings a pound to spin

In 1815 yarn cost 8 pence a pound to spin

In 1786 the selling price of yarn was 38 shillings

In 1807 the selling price of yarn was 6 shillings 9 pence

(There were gains in other manufactures)

In 1740 the total value of exports was £8,000,000

In 1815 the total value of exports was £58,000,000

In 1740 the total value of imports was £6,000,000

In 1815 the total value of imports was £32,000,000

Revenue:

1740 £4,000,000

1815 £71,000,000

Population:

1740 6,000,000

1815 10,000,000

As to the effects of the industrial revolution, we may say that it has proved one of the most powerful factors in the political, social, and intellectual development of the world from that time to the present. The growth of nationality and of imperial-

ism, the wonderful inventions of the past hundred years, the spread of European civilization over the world, and the temporary degradation and gradual improvement in the laborer's condition owe a great part of their origin to these changes in English industry and their extension to the rest of the civilized world. Some of the effects here summarized are traced in the remaining chapters.

Topics for Reading

I. **City Life and Activities.** — Allsop, *Industrial Revolution*, 108-31; Gibbins, *Industrial History of England*, chs. xx, xxi; Mackenzie, *Nineteenth Century*, 71-98; Wood, H. T., *Industrial England in the Middle of the Eighteenth Century*, ch. ii; Ogg, *Social Progress in Contemporary Europe*, ch. vii; Slater, *Making of Modern England*, chs. ii-iv.

III. **Industries, Factories, and Factory Acts.** — Innes, *England's Industrial Development*, ch. xxv; Gibbins, ch. xxiii; Mackenzie, 112, 116-98; Warner, *Landmarks of English Industrial History*, ch. xv; Taylor, *Modern Factory System*, see Contents.

IV. **Trade and Trade Combinations.** — Allsop, 132-40; Innes, chs. xix, xxvii; Hobson, *Evolution of Modern Capitalism*, chs. vii-ix.

V. **Trade Union Development.** — Innes, ch. xxviii; Gibbins, ch. xxiv; Commons, *Trade Unionism and Labor Problems*, see Contents.

Review

1. In what way does the industrial revolution differ from the political and religious revolutions of earlier time? What were its causes? Why did it begin in England? 2. What were the earliest improvements in weaving and spinning respectively? Describe the water frame; the mule; the cotton gin. 3. What was the origin of the factory? How was water power applied? What change did the factory system bring about in the life of the workers? 4. Describe the digester; the earliest safety valve. 5. How and by whom was the first steam engine invented? What improvement did Newcomen introduce? For what was it especially used? What contribution did Watt make to the development of the engine? 6. Mention and describe some of the industries created or stimulated by the growth of steam power. 7. Describe the process by which the growth of cities brought about improved means of conveyance and transportation. Mention and describe these various means. 8. Explain the origin and growth of the railway. What are its advantages? 9. Give an account of the invention and development of the steamboat. For what purposes is the sailboat still used?

Additional Studies

1. What was the principal occupation before the industrial revolution? 2. How far were the industries developed in Europe before this period (gather material from earlier chapters)? 3. Why was there so little industry since the third century B.C.? 4. What were the three or four leading manufactures that developed during this period? 5. What did the Greeks know of steam power? To what use did they put it (earlier chapter)? 6. Could the digester be called an engine? Why is it mentioned here? 7. Examine the illustrations of the various machines in this chapter and describe them one by one. 8. What was the effect of the industrial revolution on the growth of population? 9. Were the manufactures before the period sufficient for the people? If so, why was there a need for an industrial revolution, and what became of the surplus wares? 10. Examine the statistics in § 469, and draw whatever inferences you can as to the immediate effects of the industrial revolution. 11. Write a syllabus of this chapter. 12. Write an essay on one of the Reading Topics.

CHAPTER XXVIII

GROWTH OF NATIONALITY

From 1815 to the Present¹

I. LIBERTY AND NATIONALITY

470. An Industrial and a Political Revolution. — The nineteenth century, as stated above (ch. xxvii), is noted for a series of inventions which have made every-day life safer, easier, and on the whole, happier. At the same time in the political sphere radical ideas were taking root. Feudalism had denied man social and political freedom, but its last vestiges were swept away by the French Revolution. Man has discovered that he is master of his destiny, and that he has certain inalienable rights which no power on earth can take from him. So universally is this principle admitted, that since the French Revolution there has been no serious attempt to restore the old restrictions on liberty.

At the same time for the protection of society as a whole, the individual, when dealing with others, must conform to certain rules of conduct. The purpose of government is to make and enforce such rules. The French condemned tyranny and the divine right of kings, and insisted that the people should have a share in the government. Naturally rulers by divine right opposed this principle, but after a century-long struggle it has finally been adopted by every civilized country. The "sovereignty of the people," as this idea is called, is in fact the foundation of modern politics. "It is now believed that the

¹ Chapters xxviii and xxix contain an unusual number of geographical names; but they are names with which every intelligent American should be familiar. These chapters should be studied in connection with the maps.

government should be directed by the people through their representatives, and that it is better for a nation to make mistakes in the course of its self-government than to be ruled, be it ever so wisely, by an irresponsible monarch.”¹

471. Nationality. — To us it seems only natural that people of the same race should form a nation to control their own affairs. Yet this idea has been persistently disregarded. The most infamous case was the division of Poland among three grasping neighbors (§ 431). In such cases untold misery and suffering have resulted because no allowances were made for the character and ambitions of another people. It was France which during and after the revolution first proved the might of a whole nation acting as a unit. For many years the collective French people remained superior to an entire continent weighed down by the old idea. She was conquered only when her armies were forced to meet the people, rather than the sovereign, of Germany, of Russia, and of Spain (§ 456). If so much could be won by a nation in arms, what wonderful deeds might be achieved in times of peace! However beneficent, this idea has gained ground only through hard political struggles and through many wars. While the process is not yet complete, the principle of nationality is universally recognized.

472. The Congress of Vienna; its Spirit (1815). — After Waterloo it was inevitable that the affairs of Europe should pass into the hands of the great monarchs who had overthrown Napoleon. During the autumn of 1814 accordingly their representatives met at Vienna to bring order out of chaos. The Congress of Vienna, as this assemblage is called, was the most brilliant Europe had ever known. Here gathered many crowned heads as well as the greatest diplomats and statesmen of the time. During the period of the meetings there was a continual round of social events; representatives of various countries vied with each other in the extravagance of their receptions and entertainments.

In the midst of this gayety they entered upon the difficult task of reconstructing the map of Europe. They announced

¹ Stephens, *Revolutionary Europe*, 2.

to the world the lofty spirit of self-sacrifice with which the work was to be done. "Unhappily the monarchs who then held the destinies of Europe in their hands did not rise to the greatness of their opportunity. It was not a reconstruction of Europe which they sat down to accomplish, with a wise regard to the wants of the European people. They met to satisfy the demands of a horde of bereaved princes. They met in the spirit of a supreme regard to personal interests. Their avowed object was to restore to Europe as nearly as possible the political arrangements which existed before the war. They took no account of the vast changes which the war had caused. They were blind to the new impulses which had risen to unsuspected strength, and were henceforth to shape the destinies of Europe."¹

473. The Congress of Vienna; its Work. — The Congress of Vienna therefore resolved itself into a scramble for territorial spoils. France was reduced to her boundaries of 1792 — a mild punishment for the unscrupulous aggressions of Napoleon. Russia, Prussia, and Austria received large grants of territory, while England's claim to her already great colonial empire was officially recognized. In its dealings with the smaller countries this congress utterly ignored the principle of nationality. The Spanish Netherlands (Belgium) were joined with Holland, and Norway was united with Sweden. It made little difference that the people of such unions had no common bond of language, customs, and religion. Then, too, Italy was again cut into fragments, which were placed under their former rulers; and in consequence her hope of unity was long deferred.

In as arbitrary a manner the congress firmly condemned the principles of the French revolution. To the rulers of the time constitutions and civil and religious liberty meant only the guillotine, bloodshed, and terrorism. They felt it a duty to themselves to prevent the spread of these new ideas. The leader of this reactionary movement was Prince Met'ter-nich of Austria. His graceful bearing, well-molded features and figure, his charming tone of voice, his ability to act, and his commanding personality made his diplomatic career a marked

¹ Mackenzie, *Nineteenth Century*, 68.

success. His love of self may be compared with that of Napoleon. "He speaks of himself as being born to prop up the decaying structure of European society. He feels the world resting upon his shoulders. Through his foresight and diplomatic cleverness, moreover, he came to be regarded as the great oracle of Europe, whose every word even diplomats and kings considered full of meaning."¹

474. New Revolutions. — As may be imagined, people who had once tasted freedom and enlightened laws did not welcome a return to the old order. Those accordingly who were dissatisfied with existing conditions revolted against their oppressors. The absolute monarchies, Russia, Prussia, and Austria, under the leadership of Prince Metternich claimed a right to put down either at home or abroad any change of government which threatened the "interests of Europe." Thus joining hands, they quelled the revolutionary spirit in both Italy and Spain. At home, too, they maintained order by a rigorous police and spy system. By such methods the growth of nationality and of constitutional freedom was momentarily checked (1815-1848).

Meantime the Spanish colonies in South America revolted against the mother country and declared their independence (§ 301 ff). On this occasion Metternich proposed to send over an armed force to restore their allegiance. This step England vigorously opposed. The United States, too, gave notice that no attempt of a European power to interfere with the affairs of the western hemisphere would be tolerated.² In the same period Great Britain and France encouraged Belgium to a successful revolt against Holland (1830). Through their influence the great powers recognized the independence of this little state and guaranteed its neutrality.

II. UNIFICATION OF ITALY AND GERMANY

475. Unification of Northern Italy. — During the first half of the nineteenth century the spirit of a united Italy was kept alive by secret societies known as Carbonari — "charcoal

¹ Hazen, *Europe since 1815*, p. 21.

² This is the famous Monroe Doctrine explained in § 529.

About 1900

A horizontal number line with arrows at both ends. It is marked with the numbers 0, 100, 200, 300, 400, and 500. The numbers are evenly spaced along the line.



burners." Hot-headed, emotional, and too impatient to await the opportune moment, they broke out into frequent revolts, only to be crushed under the iron heel of Austria.

Gradually it became evident that success depended on a united effort, which required discipline. For their leader Italians began to look hopefully to Sardinia, one of their little kingdoms. It consisted of the island of that name and in addition Pied'mont in northwestern Italy. This state was now enjoying a constitution with a parliament and a responsible ministry. These democratic institutions had largely been obtained through the efforts of Ca-vour', its great statesman. He was a diplomat of the old school, blessed with wit, intelligence, and winning manners. "The women found his light hair, blue eyes, and happy temper charming; the men of the time valued his keen insight into questions of current interest."¹ Together with the king, Victor Emmanuel, he had made Sardinia a model state, a pattern for the rest of Italy.

The story of the welding together of the Italian nation is as thrilling as a romance. Cavour proved himself the wizard of diplomacy. Daring to ally his little country with powerful England and France, he furnished aid in their struggle with Russia (§ 482). Here the Sardinian soldiers distinguished themselves on the firing line; and when the terms of peace were made (1856), their country won a place in the councils of Europe. At the first opportunity Cavour convinced his new friends of the wrongs which Italy had suffered from Austria. As it had already been shown to their satisfaction that Sardinia could live under a liberal constitution and that her soldiers could fight, England and France gave the little state their sympathy and granted aid in a war with Austria. The victory of the allies was decisive and resulted in the unification of northern Italy with the exception of Venice (1860).

476. Union of Italy, Sicily, and Sardinia. — It was the patriot Gar-i-bal'di who liberated the South. His career reads like the pages of a novel, for in his blood was the spirit of adventure. For a time he lived the life of a roving sailor. While

¹ Holland, *Builders of United Italy*, 171.

still a young man he became imbued with the spirit of a new Italy, and took part in several insurrections. Arrested and condemned to death, he escaped to South America, where he took a prominent part in the many wars for independence. In these turbulent years he gained valuable experience in rough, irregular fighting. It was in a small town of Brazil that Garibaldi met the woman who at first sight so charmed him that he immediately wooed her and won her for his wife. Anita followed him through all his adventures on land and sea and showed throughout a devotion and courage unequalled by any of his soldiers.

Upon his return to Italy he raised a volunteer army of a thousand men — called “redshirts” from the garb they had adopted — and set sail for Sicily. This island he won for his king and country. When he crossed from there to the mainland, the Neapolitans welcomed with open arms the man who they thought was bringing about the millennium. Thus rapidly, through its own inherent weakness and corruption, despotic rule in Italy collapsed.

In 1866 an alliance was concluded with Prussia, then at war with Austria (§ 479). Garibaldi took command of the volunteer forces and the campaign started with the old enthusiasm. Whereas at present war is mainly a question of the biggest guns, in those days it was tinged with the romance of personal heroism. Thus it was with Garibaldi's veterans. Their informal style of marching attracted this comment from an eye-witness: “Some of them were lying at full length on bullock wagons, with their rifles decorated with roses at their sides, others were trudging sturdily along in their loosest manner, smoking, with their red shirts open, and their rugs rolled across their bodies.”¹ But when they came to battle, it was hard to withstand their terrific onslaught. The allied forces were victorious and Italy received Venice as a reward for her services. In the autumn of 1870 the Italian forces entered Rome, and the dream of a united Italy was realized. This success was in large measure due to the brain of Cavour and the sword of Garibaldi.

¹ Holland, *Builders of United Italy*, 162.

477. Germany after the Congress of Vienna. — The story of the making of modern Germany is scarcely less romantic. The Congress of Vienna had provided for a German Confederation, which was in reality not German, for it included people of other races and languages. Nor was it a union of different peoples, but of their rulers. These petty princes were allowed little opportunity to determine the policies of the confederation, but were cowed into submission by the military power of Austria.

Meanwhile the agitation for a national German state was carried on by university students who drank to the freedom of their land and to its patriots from Luther down. Their progressive spirit alarmed such champions of the old order as Metternich. Newspapers and institutions of learning therefore were forbidden to criticise existing customs. Excluded from political affairs, professors and students began to make remarkable conquests in the fields of science. Their efforts raised the standard of scholarship and made them the world's leaders in many branches of learning.

478. Prussia and the Industrial Revolution. — In time it became evident that Prussia was to render the same service to Germany that Sardinia had performed for Italy. In this work she used every effort to further the progress of the industrial revolution, then in its infancy. For the first time capital was made available for founding new industries. The great natural resources of the country, too, were exploited on a large scale. With a plentiful supply of coal and iron, factories sprang up on all sides. Alfred Krupp made the steel foundry, established by his father in 1810, the most famous of its kind in the world. Attracted by the hope of high wages, workmen rushed to the cities. The German qualities of patience, order, and obedience to authority contributed to the establishment of business relations over the entire world. Hence it came about that the first step toward union was along economic lines. In northern Germany alone there were more than seventy different tariff systems separating one district from another. Naturally merchants strongly objected to these restrictions, which hampered

commerce, and made markets uncertain. In order to live, many had to resort to smuggling, which alone was profitable.

Abolishing these evils, Prussia established free trade within her boundaries. Next she drew the neighboring states into a customs union (Zollverein) which brought about a rapid growth of industry. The states of northern Germany were now united for economic objects, though not as yet politically. In this union they learned the advantages of coöperation and of Prussian leadership; and they came to understand that they could live much better thus than when politically bound to Austria.

479. Prussian Militarism and the Unification of Germany. — King William I from the moment of his accession (1861) turned his attention to military affairs. He was a thorough soldier who readily convinced himself that the future of Prussia depended upon the creation of a well-trained and well-equipped army. His whole energy therefore he directed to bringing about this result. In accomplishing this task he introduced compulsory military training; and to this day every able-bodied German citizen must serve a fixed period of years in the army. Another act of William, scarcely second in importance, was to make Bismarck his chief adviser. In his younger days a robust and boisterous country squire, this man had entered politics and had schooled himself in the workings of government. He had filled, too, several diplomatic posts where he gained a thorough knowledge of international affairs.

With the marvellous Prussian military machine at his back, Bismarck determined on a policy of compulsion to bring about German unity. His plan was to force quarrels upon those who stood in the way of this object. To many his methods seemed unscrupulous, but Bismarck felt that they were directed to a worthy cause. At all events the policy of "blood and iron" was highly successful. Thoroughly beaten in war, Austria was completely eliminated from the German political system (1866). In the following year all the northern states were organized in a federal union, which Prussia dominated.

In fact it was the rapidly increasing power of Prussia which aroused the fear and jealousy of the south German states. For

this reason they held aloof from the new union. Bismarck, however, foresaw that all the states would unite in a single nation in case of danger from a common enemy. He found it convenient accordingly to pick a quarrel with his neighbor across the Rhine. It required little provocation to bring about a war, for both peoples were eager to fight. The result of the war — Franco-Prussian, 1870 — was an overwhelming victory for the Germans. France, absolutely crushed, was forced to pay the enormous indemnity of one billion dollars, and to cede to her conquerors the valuable provinces, Al-sace' and Lor-raine'.

As expected, the southern German states joined the union and the king of Prussia was proclaimed Kaiser (emperor) of a united Germany.

III. THE BALKAN STATES

480. **Turkey about 1800.** — A century ago the Turkish empire extended over a vast area : in Asia it embraced Asia Minor, Syria, and Arabia ; in Africa, practically the entire northern coast except Morocco. In Europe itself Turkey was a great power ; for she was sovereign of the entire Balkan peninsula. It was an Oriental state, ruled by a sultan who had power of life and death over his subjects. At times, however, his liberty and very existence were threatened by his undisciplined and turbulent army. The finances were in a wretched condition. There was no system of bookkeeping or budget ; and the sultan and his friends removed funds from the treasury at their pleasure. To pay for their extravagance, taxes, farmed out to rapacious officials, oppressed the people.

The sultan's European subjects were an odd mixture of various stocks : Roumanians, who claimed descent from the ancient Romans, Greeks, Albanians, and many members of the great Slavic race. For centuries they paid their tolls to the greedy Turkish tax-collectors. In return for this money they were granted certain liberties including the free exercise of their religion, and in some cases their local magistrates, laws, and

customs. The fact that they were Christians, however, deprived them of every political right and placed them in an inferior social position. The ruling class, which was Mohammedan, would not admit infidels to a share in the privileges it enjoyed. Instead it treated them with contempt and oppressed them on every hand.

481. Greece Wins her Independence. — Under these circumstances no one could expect the Christians to remain faithful subjects. In their hearts lurked the hope of liberty. They were convinced that the rule of the foreign tyrant was doomed and that soon they should be permitted to govern themselves. The Greeks were the first to rise successfully against their oppressors. Early in the nineteenth century their wealthy merchants began the custom of sending their sons to study abroad, so that they could found schools at home. At the same time Greek scholars reformed the spoken language, which had been corrupted in various ways. Hence it became possible for all Greeks to read their ancient classics. When they came to understand the part their race had once played in the world's affairs, it awakened the national spirit — the desire to create a modern Hellas.

The revolt, breaking out in 1821, was a war of extermination, in which both sides perpetrated massacres. Often women and children were butchered in cold blood. For a time, however, the Turks were everywhere triumphant. Fortunately cultivated people throughout the world sympathized with the country from which they had drawn a great part of their intellectual life, and with its heroic struggle for liberty. Throughout the western world societies sent money, soldiers, arms, and clothing; but it is chiefly to the coöperation of the great powers of Europe ¹ that Greece owes her political freedom. In 1829 they recognized the independence of this new state, and the bloody struggle with Turkey was ended.

482. Russia and the Turkish Question. — People now began to call the sultan the "sick man of Europe" and to prophesy the speedy collapse of his empire. Russia saw her opportunity

¹ Great Britain, France, and Russia.

to seize a share of the spoils, which would include a large part of Asia Minor and the much needed seaport, Constantinople. The rest of Europe, however, strenuously objected to this dangerous increase of Russian power in the Mediterranean. There ensued a short but bloody struggle, known as the Crimean war (1854-1856), in which Russia was badly worsted by England, France, and Sardinia.

Since that time Europe has been troubled by the question as to what should be done with Turkey. At the Congress of Paris (1856), where representatives of all the great powers met, it



was decided to keep that country intact. In return the sultan promised to bring about certain reforms. Christians were to be freed from burdensome taxes and were to have representatives in the councils of the empire.

483. The New Balkan States. — These reforms were never carried out in good faith. In fact conditions became unbearable; Turkish troops were turned loose upon defenceless villages of Bulgarian peasants, where they massacred thousands. The Bulgarian atrocities (1876) Europe indignantly proclaimed an "affront to the laws of God." No longer did she dare defend

the Turkish empire. The Congress of Berlin (1878) determined to reduce the hold of the Turk on Europe to narrow limits. As a result of this policy several independent states have been created: Roumania and Serbia (1878), Montenegro (1878), and Bulgaria (1908). There remain of European Turkey part of Macedonia and the district about Constantinople. The fate of this territory has not yet been decided.

By the help of the great powers therefore the Balkan states have achieved independence. It was hoped that they might unite to protect themselves from foreign enemies; but in fact each state has attempted to extend its "empire" at the expense of neighbors. These conflicting desires have made the peninsula a scene of continual intrigue and bloodshed. While they were in this weak condition, Austria formally annexed two provinces intrusted to her care (Bosnia and Her-ze-go-vi'na, 1908). Her next ambition was to control Serbia. This aggressive policy, which threatened to swallow up the little Balkan states, aroused the ire of Great Britain, France, and Russia, and was the most obvious cause of the great war beginning in 1914.

IV. THE NEW WORLD

484. Independence of Latin America. — The entire western hemisphere south of the Rio Grande may be designated as Latin America. It was settled in the sixteenth century by Spaniards and Portuguese, who intermarried extensively with the natives. Until the beginning of the last century they were ruled despotically by the mother countries, which granted them no share in the government. The flame of liberty, however, kindled by the French Revolution, spread rapidly over Central and South America till every colony had declared its independence (1821). Distracted by internal troubles, Spain found herself unable to check these revolts, whereas England and the United States joined in preventing the armies of other nations from landing on the shores of America.

For these reasons the colonies were left free to work out their own destiny. After achieving independence they organized

republics similar to the United States. Brazil was a monarchy till 1889, and afterward a republic. With the exception of that state, those countries have passed through long periods of revolution, civil war, and disorder. Conspiracies and assassinations have often marred their public life. The long dictatorships like that of Diaz in Mexico (1877-1911) are in fact tyrannies; but they have often proved useful in checking anarchy and in establishing law and order. During the last twenty-five years Argentina and Chile have enjoyed a stable government and have made wonderful progress.

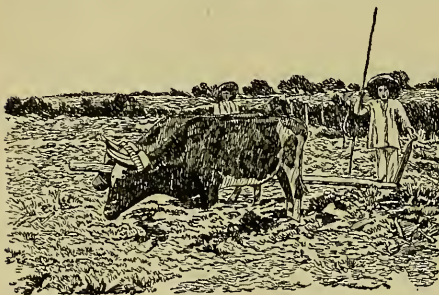
485. Population and Politics of Latin America. — To understand this chaos in government we must keep in mind the nature of the population. The pure whites are comparatively few. The great mixed race—the mestizos¹—a blend of European colonists with the native Indians, form the bulk of the population. The remainder are Indians and negroes. None of them had any experience in government before the wars of independence. The vast majority were totally ignorant, and understood fighting and looting better than voting. Political knowledge they have gained through a century of ruthless bloodshed. At the same time we must remember, for example, that the French needed almost a hundred years of experimentation before they finally established a stable and progressive republic. In like manner the Latin American states seem gradually emerging from chaos into firm, well-ordered commonwealths.

Democracy, however, has made little headway. The bulk of the population, which is totally ignorant, has no share in making laws. The functions of government are exercised by the whites and the better class of mestizos. Theoretically they

¹ Mestizos, a Spanish word meaning "mixed." It is difficult to estimate the exact proportion of races. In Brazil, a nation of 20,000,000 inhabitants, 40 per cent are white, 30 per cent are mestizos, 20 per cent are negroes, and the remainder Indians. In the next largest state, Mexico, the whites number 15 per cent, the mestizos 50 per cent, and the Indians 35 per cent. Indians form the bulk of the inhabitants of the states along the western coast, whereas in Argentina the tide of European immigration tends to make the white race predominate. The people of Central America are a varying mixture of whites, Indians, and Africans. Enock, *Republics of Central and South America*, 17.

are firm believers in the rights of man, in liberty, and equality ; but in practice these words are used by demagogues merely for catching votes. When a new man comes to the presidency or the dictatorship, people believe that the millennium is at hand, but they soon find the old political corruption at work in their midst to enrich office-holders at the expense of the community.

486. Character of Latin Americans. — Latin Americans are idealists. Highly imaginative, they are easily moved by sentiment and feelings of love or hate. They take great pride in their refinement, courtesy, and hospitality. In outward form at least, they are a race of gentlemen. This spirit is reflected



A PEON PLOUGHING

From Bærlin, 'Mexico.'

even in the conduct of the poorest, who are polite and neighborly to those about them.

The women have earned a reputation for beauty as well as for intelligence. Those of the upper class are refined in manner and speech, those of the lower

class modest and respectful. With a deep love of home and family life, they give their chief attention to the care of children and household duties. As a result they have taken little part in the affairs of the world about them. Doubtless in time they will imitate their sisters in other parts of the world who are exerting themselves to improve social and political conditions.

487. Rural Economy ; the Peons. — In economic matters Latin America has lagged behind the rest of the civilized world. This condition is due in large part to the restrictions which Spain had placed upon her colonies (§ 304 ff). The climate, too, is unfavorable to the average European. His wagons cannot traverse the forests, dense jungles, or lofty mountain ranges ; nor is it safe or profitable for him to work under the sweltering

tropical sun or in the rarified air of mountain districts. These conditions therefore have developed a servile class of workmen, who for centuries have performed difficult and dangerous toil in the mines of Chile, Mexico, and Peru. Laborers for hire, comprising Indians and mestizos, are termed peons. The majority of them industriously till the fields from early morning to late at night.

In a country where there should be a farm for every peasant these uneducated but hard-working people own almost nothing of the soil they till. Their diet, consisting of beans, corn, rice, and peppers, is meagre and their clothing insufficient. In time of peace they are mere beasts of burden to earn money for the wealthy; in war-time they are food for cannon. The continued ill-treatment of natives in Latin America is notorious, for barbarities did not cease when Spain lost control. The result is a heavy death-rate and a rapid destruction of the working population, which cannot be replaced by Europeans. For the sake of economy, therefore, if not for humanity, labor conditions call for immediate reform.

488. Natural Resources and Industries. — The country has great natural resources. In almost every state, from Mexico to Argentina, all the necessities of life lie ready at hand. Wheat and meat, fuel and stimulants, clothing and building material, metals for industries, and gold and silver for currency require only to be taken from the hills and fields. Although one would expect so rich a continent to produce populous industrial centres, the fact is that the industrial revolution did not find its way into South America till late in the nineteenth century; and since that time it has made slow progress. Wealthy natives possessed no mechanical genius for transforming raw ore into machinery and railways. They lacked, too, the necessary foresight and could not rid themselves of the idea that a dollar invested without immediate return was lost. The building of railways and the opening of banks and mines therefore have been left to the initiative of the foreign capitalist. Quick to see the vast profits which accrue from developing the resources of a new continent, moneyed classes of all countries have

hastened to contribute both men and capital toward this work. Great Britain alone has invested five billion dollars in Latin America.

489. The Needs of Latin America. — In return for their work in "building up the country," foreign capitalists have been given thousands of acres of land, or have been allowed to purchase mines and oil wells at nominal prices. This free delivery of valuable national assets should be checked before the foreigner has monopolized all the natural resources; nor should the foreign capitalist be permitted to exploit the working classes, to introduce the slums, and the war between capital and labor.¹ It is noteworthy, too, that most of the people are farmers, who could not without great hardship exchange the freedom of outdoor life for the confinement of the city; and even the condition of the oppressed peons is preferable to that of the sweat shops of New York or London.

The future of Latin America depends solely upon the wisdom of the ruling class. Their greatest task is to improve the condition of the laborers. Better than the building of large cities would be a system of compulsory education for freeing them from ignorance. Valuable assistance could be rendered them in building good roads, in irrigation and drainage, and in showing them better ways of tilling the soil. They can be taught to make at home enough to supply their simple needs. At the same time under this constructive program there is still a vast number of opportunities for foreign capital to operate under legitimate restrictions.

490. The United States and the Articles of Confederation. — In a general way the forces at work in the United States which brought about present conditions, were those of contemporary Europe: unification and nationalism, the industrial revolution, the growth of democracy, expansion, and imperialism. The environment of these changes, however, is different in many

¹ The more powerful and progressive states have systematically encouraged their citizens to engage thus in business in weaker and less progressive countries, and then on the pretence of protecting these citizens in time of revolution, have often resorted to intervention and conquest. This policy, known to us as "dollar diplomacy," has prevailed since the world began, but is not morally justifiable.

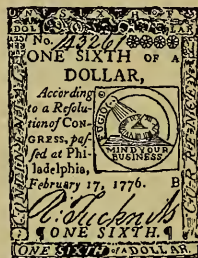
particulars from that of the Old World, and the problems arising from them are all peculiar to the Western Hemisphere.

In another chapter (xxiv, § 413 ff.) we reviewed the struggle by which the thirteen English colonies won the right to control their own destinies. This conflict was directed by the Continental Congress — a group of patriots, who unselfishly devoted their energies to the liberation of their country. Toward the close of the war (1781) the colonies one by one adopted the Articles of Confederation, which Benjamin Franklin had drafted. In this way the states were united in what was intended to be a “firm league of friendship.”

As soon, however, as the danger of a common foe had been removed, the Confederation showed many signs of weakness. In the first place the states were jealous of one another. They taxed heavily the goods of neighbors which passed through their own territory and treated as aliens residents from other states. These conditions were made worse by the war. At its close business was almost stagnant. A flood of paper money, known as Continental, depreciated the currency; to this day “not worth a Continental” remains a proverb. The want and suffering of the people were intense. Civil war became an imminent danger.

In the midst of these difficulties Congress attempted to perform the duties granted it by the Articles, but failed largely through inability to collect money for the expenses of government. It could only ask the states for contributions. They gave but little, however, for each was jealous of any power outside its own boundaries. Lacking support, the central government failed to win the respect of foreign nations, and found it impossible to enforce treaties. This weakness was keenly felt by the northern states, whose people depended mainly on commerce for a livelihood.

491. The Making of the Constitution. — As difficulties at



A CONTINENTAL

Considerably reduced in size. Described in the text.

home and abroad increased, every one began to see the need of a strong national government. To bring about this object a group of merchants, manufacturers, bankers, and planters met at Independence Hall, Philadelphia, May, 1787. This splendid array of talent included such men as Washington, Hamilton, Jay, Madison, and Patrick Henry. From the outset the assembly was divided into two factions: those who favored a strong central government at the expense of the states, and those who wished to retain sovereign rights for the states, leaving as little power as possible in the hands of the national government. How these wise and able men finally reached a compromise and drew up a constitution forms an interesting chapter in political history. The Constitution went into effect in 1789.

492. Westward Expansion of the United States. — The most remarkable feature of American history has been the rapid growth in size, the acquisition and colonization of a territory nearly as large as Europe. The original thirteen states formed a narrow strip of land between the Atlantic Ocean and the Ap-pa-lach'i-an Mountains. In addition several states possessed sparsely settled areas extending westward to the Mississippi. This territory they generously ceded to the Confederation (1780), which proceeded to organize it into new states. After the cession of Florida by Spain (1821) the United States included all North America east of the Mississippi and south of the Great Lakes.

During this period our lands in the Mississippi basin proved of little value, for at the mouth of that river New Orleans, belonging to France, closed it to our commerce. By a fortunate stroke of diplomacy President Jefferson was able to purchase from Napoleon for \$15,000,000 not only New Orleans, but the entire region then known as Louisiana (1803). This acquisition doubled the area of the United States and proved to be one of the most valuable tracts of land in the world. From this huge area fourteen states have been created. In 1845 the Republic of Texas was annexed to the United States; and California and New Mexico were acquired by conquest three years afterward. When our title to the Oregon country was secured



(1846), the territory of the United States practically reached its present limits.¹ The work of expansion was accomplished through the wise forethought of statesmen, through wars of aggression, and through sheer good fortune.

493. Colonization of the West. — Meanwhile Americans were devoting a large share of their energy to the task of colonizing their new acquisitions. The advance guard of hunters, fishermen, trappers, and scouts acted as explorers and made known to their friends at home the vast opportunities which awaited them in the new lands.

An Eastern family of small means, eager to improve its condition, would pack up its belongings, and venture into the wilderness. A covered wagon, humorously named prairie schooner or ship of the desert, drawn by oxen or horses, carried the baggage and the women of the household. Other members of the family took turns driving the herd which they brought with them. In this way they would journey a few miles a day. When they reached an attractive spot, they unpacked their goods, hastily constructed a rude shelter, and prepared to till the soil. Often groups of these pioneers found it convenient to band together for defence against the dangers of the wilds; the Indians, the savage beasts, or the forest fires. At the same time they good-naturedly furnished each other aid in building homes and in ploughing or reaping. In the same spirit they often joined for mutual helpfulness and social intercourse in husking or logging "bees." In such pioneer communities there was no question of rank; any man who could handle an axe or guide a plough was the equal of his neighbor. There was little need of political organization; justice was summary, and wrongdoers were severely punished.

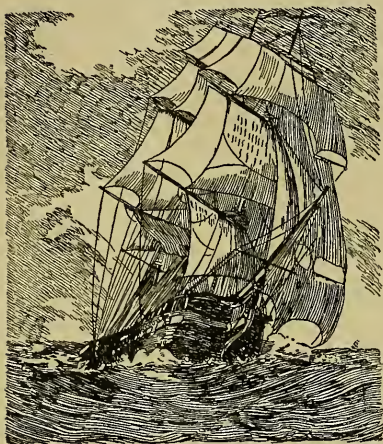
As the lands nearer home became thickly settled, the more enterprising continued to move onward, and the never-ending procession of prairie schooners advanced westward to conquer the unknown forest and prairie. Emigration was hastened by the construction of railways. The discovery of gold in California lured adventurous thousands to that far-off region. A

¹ Alaska was acquired in 1867. The oversea acquisitions are mentioned in § 529.

few became fabulously wealthy, while many failed utterly. The majority, however, who came filled with money-lust, remained in the wonderland they found there.

494. The War of 1812: Decline of our Merchant Marine. — While still in its infancy the United States became embroiled in the bitter struggle between Napoleon and England. Each belligerent forbade the carrying on of neutral trade with the

other. The swift, well-manned ships of the United States had built up an immense foreign trade, which suffered especially, for both belligerents felt themselves free to prey upon American commerce. The greater provocation came from the British, who directed the captains of their cruisers to stop and search American vessels, and to remove those whom they considered deserters. Such persons, many of whom were Americans, they impressed into service in the British navy. This unfortunate state of affairs led to war (1812), in which our land forces for a time suffered ignominious de-



THE *Constitution*

Nicknamed *Old Ironsides*, the most celebrated ship in the history of the American navy. A frigate of 1576 tons capacity and carrying 44 guns, she was built in Boston harbor and launched in 1797. For a third of a century she was in active service, and was in her time perhaps the best warship afloat.

feet, but in the end gained a brilliant victory. Meanwhile our few warships scoured the seas individually or in small squadrons, boldly encountering superior forces of the enemy and almost always winning the mastery. The Treaty of Ghent (Christmas Eve, 1814) closed the war.

The war thus closed marked an important epoch in American business. It was the beginning of the decline of our merchant

marine, for the carrying trade of the world was now passing into British hands. At the same time we discovered that it was no longer necessary to depend on British manufacturers. Even at this early date every effort was made to encourage home industry; societies were formed for this purpose, premiums were paid; and tax exemptions granted. At the same time the government aided home manufacturers by charging high duties on imported products. Under these favorable conditions industries necessarily flourished.

495. Growth of Slavery. —

The United States now had to face the most difficult problem of its entire history — the question of slavery. This evil was a heritage of colonial days, when shiploads of negroes had been brought from the jungles of Africa. The majority became the property of Southern plantation owners,

who found that under the hot sun they could work better than white men. In the North they were unprofitable and soon disappeared. Even in the South some slaveholders, such as Washington and Jefferson, considered it wrong to keep fellow-creatures in bondage, while others permitted slaves to purchase their freedom. The Constitution, however, allowed the institution to continue despite the fundamental principle of our government that "all men are created equal." No more slaves, however, were to be imported after 1808, and statesmen felt that the problem would be settled by the gradual dying out of negro families.



THE COTTON GIN

One form of it in operation. From a print.

The entire situation was revolutionized through the invention of the cotton gin by Eli Whitney (1794; § 461). This machine made the production of cotton very profitable, and established the institution of slavery more firmly than ever in the South. In thirty years — 1790–1820 — the number of slaves increased from 700,000 to 1,500,000. During that period the great Southwest, hitherto a wilderness, became a land of large cotton plantations. Southerners understood the evils of slavery, but upheld it for the sake of its profits, and because their industrial life seemed to admit of no better system of labor.

496. The Question of Abolition. — The question attained vital importance as the nation expanded westward. In the North the Abolitionists, who demanded the extinction of slavery in the name of Christianity and right, were becoming a powerful political force. Others were as firm in their defence of the institution. Whenever new territory was about to be acquired, accordingly, or new states admitted, heated discussion arose in Congress between the friends and foes of slavery. It became a bitter struggle of the North and South for the control of the West, giving rise to a series of compromises. The South, feeling the need of keeping political power, succeeded in maintaining as many slave as free states, each with two senators.

In 1850 a compromise attempted to settle the question finally by granting generous concessions to the South. It is true that California was admitted as a free state and that the slave trade in the District of Columbia was abolished. At the same time the entire district ceded by Mexico was opened to slavery. It was provided, too, that federal officers should seize and restore to their owners those slaves who were attempting to escape through the northern states to Canada.

As Congress continued to yield to the demands of slavery, the abolitionist sentiment increased by leaps and bounds. Men of culture and wealth joined their ranks, among them Horace Greeley, editor of the *New York Tribune*, then the most influential newspaper in the country. Mrs. Harriet Beecher Stowe portrayed in *Uncle Tom's Cabin* a simple story of the terrible evils of slavery. While its picture was only in part

true, the sale of the book reached hundreds of thousands of copies. Its importance as a political pamphlet cannot be overestimated, for it taught thousands to oppose slavery with uncompromising zeal. In this way it hastened the inevitable conflict between North and South.

497. The Civil War (1861-1865). — As a result of this agitation there was formed a new party — the Republican — which avowed its hostility to the institution. In 1860 its candidate, Abraham Lincoln, was elected President of the United States. The Southern states, angered at the loss of the power held for so many years, withdrew from the Union and organized a new Confederacy. All attempts to conciliate the seceding states failed; and the United States became a “house divided against itself.” Lincoln accordingly called for volunteers to restore the Union. The campaigns of the four terrible years which followed and the final victory of the North need not detain us here.

In this great struggle President Lincoln issued the famous Emancipation Proclamation, which freed three and a half million slaves of the seceding states (January 1, 1863). This document was prompted partly by the dictates of humanity, partly as a military measure — to weaken the rebellion by depriving the South of its laborers. At the end of the war the thirteenth amendment, prohibiting slavery throughout the length and breadth of the United States, became a part of the Constitution.

498. Reconstruction; a Better Union. — Now that armed conflict was over, there remained the serious question of restoring the Southern states to the Union. At this crisis the hand of an assassin robbed the nation of the services of its ablest statesman, Lincoln. The work of reconstruction was carried on by men many of whom were honest and patriotic, but unacquainted with real conditions. Not understanding the ignorance and the crude character of the negroes, they granted them full suffrage. Naturally these freedmen were incapable of performing their newly acquired function. Hence they became the tools of unscrupulous politicians, who swarmed from the North

over all the Southern states to make their fortunes by securing political control to the blacks. They are aptly described as carpet-baggers. There followed, then, instead of wise, constructive legislation, extravagance, fraud, and anarchy. This condition of affairs plunged the states farther into debt, and awakened a bitter race conflict between blacks and whites. The people of the North attempted to correct the mischief they had wrought, but finally left to the South the difficult task of solving the race problem. In self-preservation the Southerners have disfranchised the negroes; and they will probably remain in that condition until they become sufficiently educated and trained to exercise the franchise without injury to the country.

Gradually the old wounds have healed, and the North and South have come to appreciate how indispensable they are to each other. Railroads and telegraphs have served to bring distant regions near together, and have perhaps done more than anything else to rid the country of sectional jealousies. The individual states, too, have seen the wisdom of dropping local ambitions for the good of the nation at large. In this way there has gradually come about since the Civil War a United States truly "one and indivisible."

499. A New Economic Life in Country and City.—The Civil War, too, marked a new epoch in the industrial life of the country. The new industries had long displaced the old-fashioned methods of working and living. The railroads were recognized as the arteries of the new life. Congress made large grants of money and land for the building of a transcontinental road. The construction of the Central Pacific, running eastward from San Francisco, and of the Union Pacific, extending westward to meet it, was carried on with tremendous haste. The driving of the last spike was attended by elaborate ceremonies throughout the nation (1869). The rapid settlement of the distant West ensued. The government furthered this immigration by granting a free farm to any one who would promise to work it. Stock-raising, however, was usually found more profitable; and for that reason great herds of cattle with

their picturesque cowboys have ever characterized the West. Its vast prairies, too, encouraged the cultivation of grain on a large scale. If necessary, this district could feed the world.

In the East, where mineral resources were more plentiful, the factory system sprang up. This development meant the growth of large cities, in which centred scores of railroad systems. The city brought with it many serious problems. Too often these questions were left to the self-seeking politician to solve; for the majority were too busy making money to attend to such matters. Only to-day people are beginning to appreciate the importance of expelling the "bosses" with their corruption and inefficiency from the city government. To some extent these rogues have been replaced by men of great ability, often experts in the problems of city life. Citizens spend time and money in making their town a good and pleasant place to live in. Much has been done; but much more attention must be given to transportation, public parks, wider streets, schools, playgrounds, public bathing places, better health laws, purer milk, better water, a more efficient and comfortable system of housing the poor, as well as to the protection of life and property from the dangers of fire, and the improvement of sanitary conditions.



COWBOY AND STEER

Pulling a steer from the mud, a common occurrence in ranch life. From Roosevelt, *Ranch Life and Hunting Trail*, by permission of the Century Co.

500. **The Trust Problem and the Labor Problem.** — Since the Civil War men have made large fortunes in exploiting such natural resources as coal, iron, lumber, and oil. Others have accumulated money by manufacturing. The growth of business on a large scale has produced combinations known as the trusts. Often they have been guilty of political corruption,

and of injuring or ruining small investors and competitors by criminal practices. By a series of wise laws, however, Congress has succeeded in transforming them into capable and efficient servants of the people. At the same time the attitude of the government has changed from open hostility to one of friendliness. Boards and commissions have been created not only to secure a "square deal" for the public, but to assure to business proper returns on capital invested.

In the United States as elsewhere the growth of industries has been accompanied by labor problems. Workers in most fields have organized to obtain what they consider their fair share of the profits of their employers. The strikes which accompanied this struggle have caused much suffering, not only to the workers themselves, but to the millions of people who depend on their products. Both capital and labor, however, seem more willing than formerly to submit their questions to arbitration by an impartial board and to abide by its decision. It is hoped therefore that the laborer may thus secure not only a sufficient but a happy living, for his welfare is the welfare of all. The principle of old-age pensions, employers' liability, and the minimum wage¹ are rapidly gaining favor.

The greatest problem still to be solved is the condition of women and children in the industries. "That children should be shut up for long hours in close factories, doing over and over again some little thing whose very repetition seems to stunt the body and dull the mind, can hardly be allowed permanently in a country which understands that its future is in the hands of its children and that no amount of cheap cotton or of cheap shoes is compensation for stunted and benumbed youth."²

In this chapter we have seen how the United States has become indeed a great nation stretching from the Atlantic to the Pacific. In another connection we shall see how we acquired lands beyond the sea, and the duties and burdens as well as the benefits arising from our new empire.

¹ That is, legislation which shall fix the lowest pay at which any specified class of persons shall be permitted to work.

² Simons, *Social Forces in American History*, 534. The evils here denounced will be to some extent eradicated by President Wilson's Child Labor Law passed by Congress in the summer of 1916.

Topics for Reading

I. **Origin and Character of Nationality.** — Pollard, *Factors in Modern History*, ch. i; Penwith, Lord Courtney of, *Nationalism and War in the Near East*, ch. i.

II. **Unification of Italy.** — Hayes, *Political and Social History of Europe*, II, 163-75; Hazen, *Europe Since 1815*, chs. x, xvi; Holland, *Builders of United Italy*, see Contents; Mackenzie, *Nineteenth Century*, 354-74.

III. **German Economic Life.** — Von Bülow, *Imperial Germany*, 248-89; Lichtenberger, *Germany and its Evolution*, bk. I, chs. i-iii; Tower, *Germany of To-day*, ch. vii; Perris, *Germany and the German Emperor*, ch. x; Howard, *Cause and Extent of Industrial Progress in Germany*, see Contents.

IV. **Education and Intelligence in Germany.** — Tower, chs. vi, x; Richards, *History of German Civilization*, ch. xlvii.

V. **Franco-Prussian War.** — Smith, *Bismarck*, 43-61; Headlam, *Bismarck*, chs. xiii, xiv; Malleson, *Refounding of the German Empire*, chs. xi-xv. *Cambridge Modern History*, XI, chs. xvii, xxi.

VI. **The United States on the Threshold of the Twentieth Century.** — Muzzey, *American History*, ch. xx; Hart, *American History told by Contemporaries*, IV, chs. xxx-xxxiv.

VII. **Americanism.** — Hill, *Americanism*, chs. iv, v; Roosevelt, *Fear God and Take Your Own Part*, especially chs. iv-ix.

VIII. **Social Conditions and Prospects of Latin America.** — Enock, *Mexico*, especially chs. ix, xi, xiv-xvii; *Republics of Central and South America*, especially chs. xv, xvi; Bryce, *South America*, chs. xiii, xv, xvi.

Review

1. What two revolutions have taken place since 1789, and what are the effects of each? 2. Why should the people of the world act as nations? Give an example of national disruption; of national success. 3. What was the character and spirit of the Congress of Vienna? What did it accomplish? How did it trespass upon the new national principle? 5. What revolutions followed, and how did the league of conservative powers deal with them? 6. Trace the steps in the unification of Sardinia with northern Italy. Who were Victor Emmanuel and Cavour, and what part had each in this achievement? 7. Explain the formation of the present kingdom of Italy. What part had Garibaldi in this work? 8. In what condition did the Congress of Vienna leave Germany? Describe the aspirations and the achievements of the intellectual class. 9. Describe the Prussian revolution in industry.

Explain the economic unification of Germany. 10. Explain the growth of the Prussian military power. Who were Wilhelm I and Bismarck? How was the political unification of Germany achieved?

11. Describe the extent and the condition of the Turkish empire about 1800. How did the government treat the subject Christians? 12. Narrate the events which brought about the liberation of Greece. 13. What designs upon Turkey were cherished by Russia? What policy toward Turkey was adopted by the Congress of Paris? 14. What other Balkan states gained their independence, and in what way? 15. Describe the liberation of Latin America. What forms of government did the liberated countries adopt? 16. Describe their population and their politics. 17. What are the characteristics of the Latin Americans, men and women? 18. Describe their country life. Who are the peons and what is their condition? 19. Give an account of the resources of Latin America. Why has it not made greater progress? 20. What have foreign capitalists done in Latin America? Are they a benefit or an injury to the natives? What checks should be placed on their exploitation of the country? 21. What was the condition of the United States at the close of the revolution? 22. Explain the formation of the constitution. 23. Describe the westward expansion; the successive enlargements of territory. 24. How was the West colonized? Describe the frontier life. 25. Give an account of the War of 1812. Why did our merchant marine afterward decline? 26. By what process did slavery become a political issue of supreme importance? 27. What movements were made for checking and for abolishing slavery? 28. What caused the Civil War? Describe its general character and its results. 29. Give an account of the so-called reconstruction of the South. 30. In what way is "a more perfect union" now in process of growth? 31. What economic progress has taken place since the war? 32. What are trusts? How has Congress dealt with them? What labor problem has arisen, and what efforts have been made to solve it? What is the Child Labor Law?

Additional Studies

1. Expand the statement in § 470 as to the restriction on man's independence during the Middle Ages and his liberation through the French Revolution (by reviewing these earlier chapters). 2. Compare the modern nation with the Greek city-state. In what respects are they alike? In what respect is the nation a higher development? 3. Would a world-state be desirable? Give reasons for your answer. 4. Mention a present European power which consists of several nationalities. Is this composition a source of strength or of weakness? 5. What geographical feature of Italy has contributed to her disunion through long periods of her history? 6. Compare the unification of Italy with that of Germany. 7. From a review of earlier chapters give an account of the origin of the Turkish empire. 8. Why has not Turkey shared in the general progress of the world? 9. What advantages or disadvan-

tages do the modern Greeks derive from the fact that they have illustrious ancestors? 10. Why are the governments of the Latin American states less stable than our government? 11. Every nation in the enjoyment of good government has worked out its own system through long and painful experience. If left to themselves, what will probably become of the Latin states? 12. Why does their salvation depend so much on the ruling class? 13. What were the economic causes that led to the formation of our Constitution? 14. Compare the territorial growth of the United States with that of any European power. How far have we resorted to conquest? 15. What has been the part of railways in bringing about a unity of feeling in our country? 16. When did the industrial revolution enter our country, and what have been its effects? 17. What are some of the economic and social problems still needing solution? 18. What aid to the solution of these problems, if any, may we derive from the study of history?

CHAPTER XXIX

RECENT IMPERIALISM

From 1785 to the Present

I. THE BEGINNINGS OF EMPIRE-BUILDING

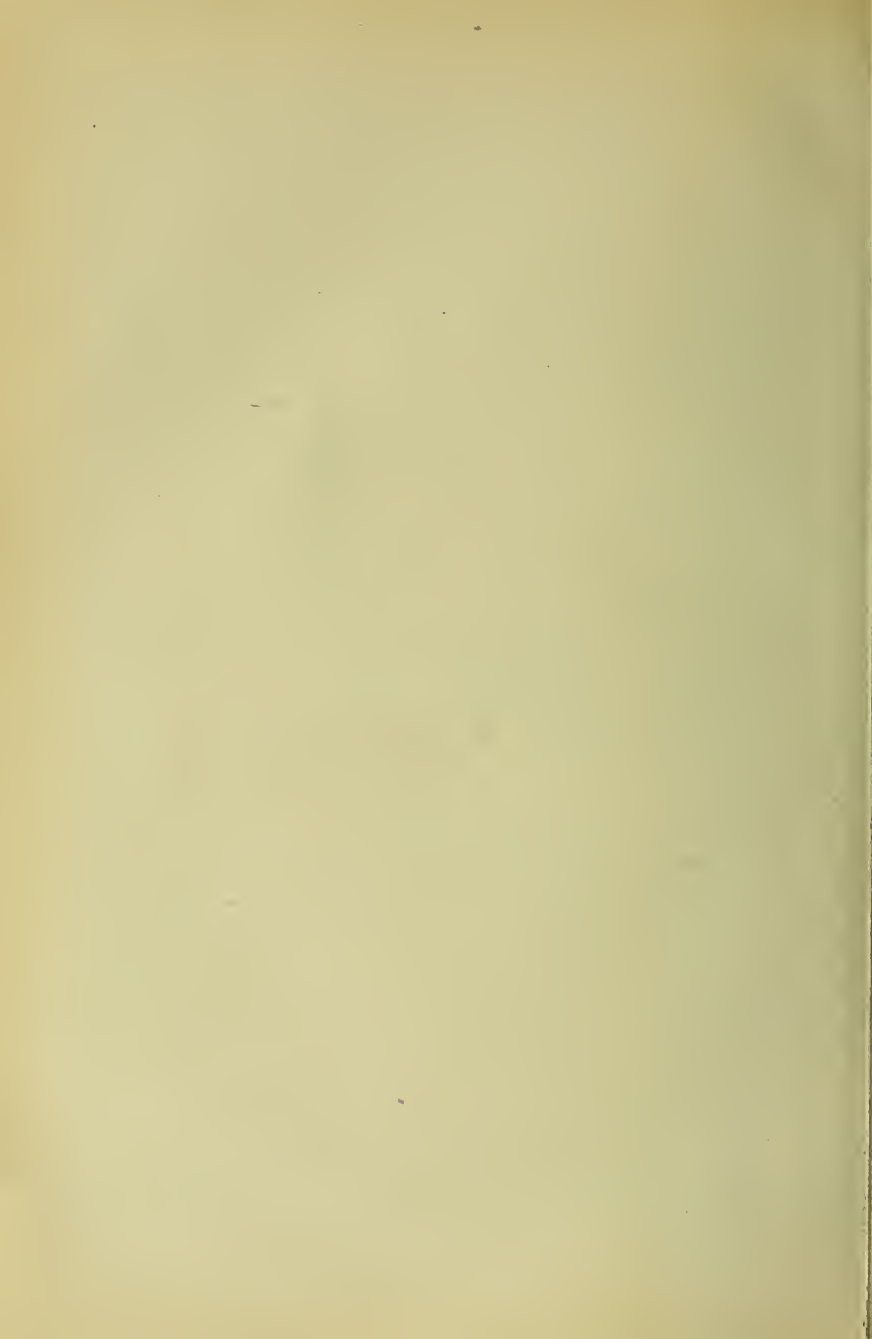
1785-1826.

501. Great Britain Maintains Her Supremacy. — In the work of empire-building which has brought about the political condition of the world of to-day Great Britain has held the lead, chiefly because the industrial revolution first took place in that country. She could make and sell goods more cheaply and of better quality than any other European nation. Her tools and clothing found a ready market on the Continent. In spite of the loss of her thirteen American colonies she still possessed oversea dependencies anxious to buy her wares. Undoubtedly she could make further profit by adding to these possessions; and this she could do, for she had the means of building and maintaining the most powerful navy in the world.

Such was the state of affairs when the French people through their revolution (ch. xxvi) engaged in internal reform. Although the work was completed to their own satisfaction, it antagonized the rest of Europe, and led to war between France and her neighbors. From the beginning the attitude of Great Britain was hostile. She granted subsidies to the enemies of France on the Continent, and at the same time she made the most of her opportunity to widen her colonial possessions, with their vast supplies of raw materials and their new markets for finished goods. To pay her military expenses she broadened her trade to the detriment of her enemies and of neutrals in







every possible way. It was a further advantage that the Dutch power collapsed (1798) and its dominions were temporarily transferred to Great Britain.

Meanwhile the century-long struggle between the French and the British was nearing a climax. Napoleon made a valiant attempt to attack India — the keystone of the British empire — through Egypt. Having failed in this expedition he sold Louisiana to the United States (§ 492), and used the proceeds in the construction of a navy. In this way he aimed to win for himself at least the freedom of the seas. The destruction of his fleet at Tra-fal-gar' (1805), however, dispelled all hope of success, and Great Britain emerged triumphant, the first power in the world. Her gains included Cape Colony, Ceylon, and many islands of strategic value scattered over the globe. France retained but a few colonial remnants, and five seaports in India. She and Holland ceased to be rivals of Great Britain.

502. India; Australia. — During all this time the British were busily engaged in widening their possessions in India. The home government showed a surprising lack of interest in these endeavors. By chance alone the work fell into the hands of men like Wellesley and Warren Hastings, who had the best interests of their country at heart. They understood, too, the Indian mind and how best to win the native princes; whether by a show of force or the power of gold. It is difficult to match in excitement the struggle with the tribes of northwest India, ending in their subjugation. Progress, too, was made in acquiring not only the interior but the seaboard, including Singa-pore', through whose harbor all traffic between India and China had to pass. Before 1826 more than a hundred million people were brought under British rule. These were long strides toward winning the vast Indian empire.

A hardly less important feature of the period was the rediscovery and colonization of an entire continent, Australia, equal in area to the United States. Australia had been known to the Dutch since the early seventeenth century, but she had been ignored for the more obvious treasures of the Indies.

Captain Cook rediscovered the eastern coast and took possession in the name of the British crown. The actual work of settlement was the direct result of the American revolution. Up to this time America had served as a "dumping ground" for criminals; afterward Australia took its place. Persons condemned for crime were sold into servitude for \$20 a head and deported. In 1798 a gang of the kind was landed at Botany Bay. Another group founded what is now the prosperous city of Sidney. In such colonies vain attempts were made to convert pickpockets into farmers. The difficulties of colonization were enormous. Drought was not unusual, and famine was all too frequent. Owing to the scanty production food was at all times expensive. The intelligence of the population was low, and many of the military officers in charge were incapable and dishonest. Gradually, however, free settlers began to take advantage of the grazing grounds, which are the finest in the world. These men rather than the convicts were the real pioneers of colonization, and it is largely due to their efforts that Australia is now a great and prosperous commonwealth.

503. Africa and America; Summary. — This period, too, saw the opening of Africa, the last continent to be seized by Europeans. Hitherto the chief use of this area had been to supply black merchandise. For the time the profits of the slave trade hushed every question of right or wrong. Toward the close of the eighteenth century, however, men awoke to the rights of the individual. Kind-hearted people throughout the English-speaking world formed societies to denounce the slave trade as a blot on Christianity. The British government recognized these whole-souled efforts by abolishing the traffic in slaves (1807). This act marked the beginning of a new era for tropical Africa. Societies were formed for the scientific exploration of the Dark Continent. English farmers, too, began to find new homes in the extreme southern portion, and served to keep the Dutch settlers there from becoming predominant.

It was in this period that the thirteen colonies broke away

from the mother country to form a new nation — one that speedily entered upon the work of colonization and empire-building (§ 490 ff.). Their success encouraged other colonies to improve their conditions. It was only natural, then, that the Spanish and Portuguese colonies in America should take advantage of the weakness of the mother countries to achieve their independence.

The early years of the nineteenth century therefore were notable for the elimination of the old colonial powers: Portugal, Spain, Holland, and France. In their place we find Great Britain, the master state, Russia, which had already gained a hold upon Siberia, and the United States with its prospect of absorbing a large part of North America.

II. PROGRESS TOWARD WORLD PARTITION

1826-1876

504. Effects of the Industrial Revolution. — During this period Great Britain remained the workshop of the world; it seemed inconceivable that she should have a rival in making or in selling goods. It was a further advantage to her that she controlled the carrying trade and the money markets of the world. Undoubtedly the opportunity of securing far larger transmarine areas lay at her door. For the most part, however, she was content to hold what she already had, and the work of empire-building therefore suffered a temporary lapse. In this period the steamship shortened distances and made communication with far-off regions safer and quicker. With the advent of this new means of transportation the possession of coaling stations came to be extremely important. In this respect Great Britain was most fortunate, for by a combination of accident and foresight she had acquired many islands scattered over the waters of the globe that were suitable for the purpose.

505. Africa; Exploration and Partition. — The suppression of the slave traffic in Africa meant an annual loss of \$30,000,000 — a deficit which merchants hoped to make good by discovering and using the natural resources of that conti-

ment. With this impetus scientists and travellers proceeded to explore the interior. Undoubtedly David Livingstone, a Scotch missionary, accomplished more than any other person. His travels during a period of twenty-three years took him through almost impenetrable jungles and forests across the entire continent. His explorations riveted the attention of the world; and when on one of his journeys it seemed that he was lost or dead, Henry M. Stanley under the auspices of the *New York Herald* went on a search for him. Stanley's narrative, *How I Found Livingstone*, fascinated the world and increased the appetite for further exploration of Africa.

Without doubt the most important feature of the period was the French conquest of Al-ge'ri-a. As a matter of fact this district was not taken for pure lust of dominion, but because the deepening commercial interest of France demanded that the northern coast of Africa be kept clear of Barbary pirates. By force of arms she took possession of Algiers and the neighboring territory. In Upper Guinea, however, she found it impossible to compete with the English, to whom therefore she left undisputed possession of that district. The efforts of France in Lower Guinea proved far more profitable. Meanwhile, with British approval, Portugal, which had just lost Brazil, obtained compensation in western Africa.

About the same time, in their South African possessions, the British encountered difficulties with the Boers, as the Dutch settlers were called. Predominant in numbers, they wished their dialect to become the official language, whereas the English insisted that their tongue be used exclusively. It was a further cause of friction that the Boers forced the natives, an extremely ignorant people, to hard labor, while the English missionaries were endeavoring to raise them to a higher state of civilization. The discontent of the Boers grew apace. Finally when negro slavery was abolished, the Boer farmers abandoned their homes and moved into Natal. Their migration is known as the great *trek*. In 1845 the British asserted authority over this region; and again the Boers trekked, founding the Orange Free State and the Transvaal. The Eng-

lish in their process of expansion continued to follow them; but a stop was put to this movement before the Crimean war, when Great Britain recognized the independence of the Boer states (1854).

506. The Suez Canal. — During this period a radical change took place in the trade routes of the world, when a French engineer, De Lesseps, formed a universal stock company to build and operate a canal across the Isthmus of Suez. In 1869 this waterway of 87 miles was opened to merchant ships of all nations. It proved an immediate and wonderful success, as it rendered unnecessary the long trip round the Cape of Good Hope to India, China, and Australia. Forming a short, direct route to the Orient, it brought India, the best part of the British empire, within easy reach of Europe. England therefore sought to obtain a controlling interest in the canal and in Egypt, lest some hostile power cut her off from her Indian possessions. Through a financial masterstroke (1875) English bankers succeeded in purchasing 177,000 shares of Suez Canal stock — enough to secure British control.

507. The Near Orient and India. — Meantime Russia was cautiously feeling her way southward in an attempt to obtain a port free from ice through the entire year. Early in the period her power extended definitely across the Caucasus and in direct contact with Persia — a country which showed every evidence of friendship. It was merely a question of time before she would threaten Af-ghan-is-tan', the threshold of India. England made haste therefore to secure the neutrality of that region, that it might serve as a buffer-state against the Russian advance,

In India itself the Crown took over the reins of government which the East India company had held for two centuries. By this act British control gained great military and administrative efficiency. Economic conditions, too, were undergoing constant improvement. The building of roads, railways, and canals went on rapidly. Finally in 1877 Queen Victoria assumed the title of Empress of India. It was not a cheap title, but a recognition of an accomplished fact — the end of danger from

foreign states and from internal trouble. It showed in an unmistakable way that England was ready to defend India at all costs, as an integral part of the British empire.

508. The Far East. — For the first time we find it necessary to turn our attention to the Far East, the home of the oldest civilization now existing and of one quarter of the human race. During the first half of the nineteenth century China and Japan were forced by the onrushing tide of European expansion to let down the barriers which they had jealously guarded for centuries against the outside world. Some foreign trade indeed had been carried on at Canton, and along the northern border of China, but it was monopolized by the Chinese merchants. The official class was unreservedly hostile to foreigners, whom they considered as inferiors, and fit to deal only with the unimportant members of their rank. The latter were easily susceptible to bribery and permitted the importation of opium contrary to the orders of their superiors. In 1839 the government confiscated 20,000 chests of the drug, and threatened the lives of the hated foreigners. These incidents led to the struggle between Great Britain and China, which resulted in the opening of the latter country to the outside world. The conqueror secured the right to occupy Hong Kong, and together with other countries received commercial privileges in certain ports.

There remained the arrogance and hostility that had grown through centuries of seclusion. The Chinese government refused to receive communications from European powers except as humble petitions. It continued further to maltreat foreigners, especially missionaries. The threat of war, however, finally induced China to recognize the equality of Europeans, to establish a diplomatic system, and to grant greater commercial facilities to merchants.

Japan bore a similar relation to the outside world. For centuries that country had been under the feudal régime of the Shogun, who lived where Tokio is now situated. The Mikado, the nominal sovereign, was considered a deity, the spiritual head of the state. The Shogun was not hostile to foreigners,

but afraid lest he be overthrown and replaced by the Mikado. In 1853 the United States sent Perry to inquire about the maltreatment of American sailors. Thereupon the Shogun conceded that foreigners could reside in certain specified places. When this agreement was violated, the combined English, French, Dutch, and American fleets forced him to yield. A few years afterward the Mikado was restored to power. This event marked the beginning of a new era for Japan, in which she became a national state of the modern European type. In another place we shall see with what success this transformation was attended.

509. Australia, New Zealand, and Canada. — With the abolition of all penal settlements (1853) the stigma was removed from colonization in Australia. Thousands of farmers and stockraisers were attracted to this region with its rich farmlands and splendid sheep pastures. Expansion from the towns on the east coast to the vacant lands in the interior may well be compared with that of the United States in the same period. Meanwhile New Zealand, hitherto the home of seal and whale fishers, was beginning to attract thousands of hardy pioneers. Their descendants have shown the world how in a practical way the benefits of democracy can be made to operate for the good of all the people.

In 1867 Great Britain united her provinces north of the United States into a self-governing unit, the Dominion of Canada. While the ties of blood and sympathy connecting it with the mother country have remained as strong as ever, the greater freedom accorded this colonial domain has undoubtedly served to quicken the work of expansion within its area.

Australia, New Zealand, and Canada have this in common, that the great majority of their inhabitants are British by descent. These countries, therefore, along with Great Britain, constitute the foundation of British power and of British civilization. All have coöperated in the gigantic struggle, beginning in 1914, to prevent the Teutonic powers from gaining a mastery of the World.

III. CONTEMPORARY IMPERIALISM

From 1876 to the present

510. Review of the Transition from Nationalism to Imperialism. — From the close of the Middle Ages to the period we have now reached the strongest force in European politics was nationalism. In the study of that time our attention was constantly riveted upon the struggles for independence waged by peoples who considered themselves in bondage. In these struggles several nations were successful in gaining political existence. Their new national life welcomed railroads, factories, and other features of the industrial revolution. Following the example of England, practically every such country engaged in manufacturing and commerce. It was not long before a superabundance of goods was produced for the home population, in spite of the fact that it increased by leaps and bounds. Expansion so rapid demanded new lands for colonization and new markets. It was impossible to satisfy these ambitions in continental Europe except at the expense of neighbors; and the seemingly limitless areas oversea proved far more attractive than the chances of conquest at home. Hence each modern nation has attempted to win control of as large a part of the world's surface as its energies and opportunities have permitted.

511. International Relations of Friendship and Enmity. — The most obvious result of Imperialism, as this policy is called, has been to bring about the growth of international relations. Railroads and steamships, too, have brought people of all countries more closely together, and thus we have come to think and live in approximately the same way. This similarity of life gave rise to the idea that we are all a common part of humanity, and that events will continue to take place with little friction among men and nations. The use of arbitration, too, for the peaceful settlement of disputes seemed efficacious. The holding of frequent international congresses and expositions sought to emphasize the brotherhood of man. These tendencies served to create the illusion that

there could never again be war, unless perhaps a merely local conflict.

It is evident, however, that nations brought closely together will sometimes meet in an unfriendly as well as in a friendly way. Tradition has emphasized narrow national ideals in laws and customs, literature and art, to the exclusion of everything foreign. These feelings are accentuated under the keen competition of Imperialism; so that the facts of international politics are in absolute conflict with the theory of human brotherhood.

Since 1876 the activity of expansion has been feverish, for each nation has set out to gain its share of land not already possessed by other Europeans. This competition between the great powers has brought with it a vast increase in armaments — large standing armies to protect the mother countries from possible attack by a jealous rival, and huge navies to defend coaling stations and trade routes. These rivalries are in fact the underlying cause of the great European war which broke out in 1914.

512. Methods of Empire-building. — A movement extending over areas so vast and peoples so varied has brought into play various methods of winning territory. In many cases the missionary was the pioneer of expansion. Not only did he convert the people of far-away lands to Christianity, but he taught them the benefits of European civilization. Practically this meant the use of innumerable articles manufactured in Europe. The trader accordingly found it profitable to follow in his wake. Naturally the merchant was not content to remain in the seaports, but wished to penetrate to the interior. To prevent his meeting with onerous taxes or interference in the transit of his wares, his home government sent the diplomat. If the latter failed to obtain fair treatment, the soldier, the sailor, and big guns succeeded in winning recognition of the rights of Europeans.

Another method of expansion has rested on a strictly business basis: in this case no hope is cherished of making territorial and political acquisitions. The German "penetration" of South America is perhaps the best example of this type of col-

onization. "A German merchant settles in some community, extends his business relations by founding branch houses in neighboring towns, and draws after him to his new home both relatives and friends. Then, too, by the side of their commercial establishments, agricultural colonies are often founded. Finally, to facilitate the exchange of products banking operations are carried on between the mother country and the colony. The colonists avoid all interference in local political affairs, confining their attention to the development of the country's wealth. As a consequence they generally enjoy the confidence and esteem of the populations among whom they work." ¹

In areas in which several nations are seeking supremacy, as in China, they have sometimes found it desirable to apportion the territory among themselves. By this division each nation receives a definite region, known as a "sphere of influence," in which it has full liberty to do business. Here it may obtain railway and mining concessions, and pursue a business monopoly, but it is not permitted to exercise political supervision. Too often, however, the commercial right serves as a stepping stone to political control followed by annexation.

513. British Imperial Policy. — Early in this period, which began in 1876, Great Britain fully awoke to the duties and responsibilities of imperialism. The work of welding together and of protecting her vast possessions has been carried on with unparalleled vigor. Much has been accomplished in developing natural resources, in constructing internal improvements, and in bettering the condition of the natives. Through this policy she has maintained her leadership in transmarine expansion, and is undoubtedly the most successful colonizing nation of to-day. In the accomplishment of her gigantic tasks there has been a surprising lack of system. Fortunately men of proven character have been chosen to care for the possessions oversea. Few restrictions are placed upon them; in fact they are granted great powers of discretion, and a wide scope in which to exercise initiative and enterprise. Then, too,

¹ Reinsch, *World Politics*, 282.

those colonies in which English-speaking peoples predominate have received the gift of responsible government, while throughout Britain's entire possessions, just laws and equal opportunities for all have been consistent features of her policy.

514. Russian Imperialism. — On the other hand Russia has become the leader in overland expansion. With the advent of the industrial revolution the possession of an ice-free port became more essential than ever before. Bound in by other countries to the west, she attempted to force her way through the Balkans. Checked on every hand, she next turned eastward, gradually occupying the vast region of Siberia. "Of all European powers Russia is in some respects the most successful as a colonizer in Asia. Herself semi-Oriental, she is not so far above the various tribes of the Asiatic plains as to misunderstand them. The Russians have an insinuating manner and great tact in diplomatic intercourse, and at the same time a political system the splendor and concentrated majesty of which impress the Oriental mind far more than do the simple business methods of the Briton. They know when to use corruption, when to use force, and when to soothe with honors and decorations."¹

515. German Imperialism. — In this period, too, Germany became a colonial power. With astonishing rapidity a country of farmers was transformed into a nation of factories. The large surplus of goods demanded an outlet, and forced the nation to enter on a career of expansion; but unfortunately she found most of the ground already taken. Her few colonies, too, have proved disappointing, doubtless because her system of petty officials and her police-sergeant methods have hampered colonists and have induced them to go elsewhere. In fact hundreds of thousands of German farmers have settled in the territory of other nations, and have changed their political allegiance. Here their natural ability and perseverance have converted many a wilderness into rich farmlands. At the same time this colonial "penetration" has been carried on with equal success by German business men (§ 512). It has

¹ Reinsch, *World Politics*, 49 f.

been to their advantage that the home government has kept in touch with her subjects abroad; her admirable consular service is always ready to lend a helping hand. Then, too, Germany maintains a large navy not only to keep her possessions intact, but to protect her trade routes and her subjects when abroad.

516. The Imperialism of Other Nations. — The last forty years has seen the awakening of French ambition. The desire for a colonial empire first arose from the necessity of maintaining her national prestige, to prevent her from becoming a second-rate power. In this way too she attempted to gain compensation for losses suffered in Europe. An additional motive has been that a colonial empire means trade outlets for manufactures, and markets in which it is possible to buy raw stuff. Italy, too, has entered upon expansion, in rivalry with other powers. The recent acquisitions of France and Italy will be considered below. Austria-Hungary has sought to extend her boundaries overland in the direction of the Balkan states. The annexation of Bosnia and Herzegovina (§ 483), and her obvious attempt to control Serbia, are steps in this policy. Belgium also has made her advent as a colonizing country in the Congo region. In this case the work was carried on for a time by a wealthy capitalist — her sovereign Leopold II. Portugal has retained her possessions on the east and west coasts of Africa, though unable properly to utilize or govern them. This period has seen, too, the final breaking up of the shadowy Spanish empire; to-day Spain retains merely what she had before Columbus — the Canary Islands — and in addition three slight possessions in Africa. Finally the United States has become interested in oversea expansion, particularly in the Car-ib-be'an sea and the Pacific. Since 1898 she has definitively joined the ranks of other colonial powers.

517. Germany in Africa. — The early part of this period saw the complete partition of Africa. Not since the sixteenth century has there been such an extraordinary scramble for new territory as that which has recently taken place on that continent. The entrance of a new contestant, Germany, in the field

has served only to intensify the rivalry. While that country was still agricultural, her explorers and missionaries had done pioneer work in unclaimed regions. Following them came merchants of Hamburg and Bremen, who carried on trading activities along the coast. Then German manufactures and trade began to develop there with astounding vigor, accompanied by an organization so thorough and efficient as to cause discomfort in other commercial states. England thought it churlish and inexcusable of the newcomer to compete with her monopoly; while France regarded Germany as an upstart. The latter, however, succeeded in colonizing several large districts along both the west and east coasts of Africa. Vast sums of money have been spent to develop these regions and to build railways and schools — a work unfortunately marred by official corruption. With the exception of German East Africa, which is comparatively prosperous, these colonies have proved financially and commercially disappointing.

518. France in Africa. — The greater part of the continent, however, has become the property of England and France. The latter state has officially annexed Mad-a-gas'car, an island larger than her home territory. Her chief efforts, however, she has confined to the northern and western parts of the continent. Here she has busied herself in occupying and consolidating a huge empire. Areas along the Congo have fallen under her sway. By occupying the oases of the Sahara she has established her claim upon that region. Since it is impossible to build railroads through the shifting sands, the work of "peaceful penetration" has largely been accomplished by automobiles. For a long time, however, France desired the possession of Morocco to round out her colonial empire. Its sovereign, who was weak and inert, spent his time and money in gathering about him all the semblances of modern culture as a proof to the world of his civilization. The French supplied him with soaps, pianolas, and phonographs. Their next step was to assist in suppressing revolts there, thus winning political recognition. In spite of ill-concealed opposition on the part of Germany and Spain accordingly France established

a protectorate over Morocco (1913). As compensation Spain was allowed to retain a small area on the northern coast valuable for its mines.

519. Italy in Africa; her "Aspirations." — Meanwhile Italy, stimulated by the international rivalry, entered upon her career as an imperial power. With this end in view she appropriated Er-e'tri-a (1882) and So-ma'li-land (1889) on the eastern coast of Africa. Won at great cost of lives and money, these dependencies have been of little value commercially and financially. At the same time the climate is too hot to admit of their colonization by Europeans. More recently she cast her eyes across the Mediterranean upon Trip'o-li, a tributary of Turkey. Asserting that her merchants in that province were hampered and mistreated by the Turks, she declared on the sultan (§ 480) a war, in which she acquired the strip of coast extending from Tripoli to the border of Egypt.¹ The conquering country hopes by irrigation and other modern appliances to restore to this nearly desolate region a degree of the fertility that it possessed under the Roman empire. In fact it is partly an ideal — her heritage of "glory" from ancient Rome — that has led her to this conquest.

In her immediate neighborhood Italy aims to "realize her national aspirations" by acquiring the two Austrian provinces inhabited chiefly by people of Italian nationality, centring respectively in Trent (Trentino) situated in the eastern Alps, and in Tri-est' on the Adriatic. For the protection of her eastern coast, exceedingly long and difficult of defence, she aims to gain complete control of the Adriatic. As a first step in this direction she has seized and fortified Av-lo'na on the coast of the Balkan peninsula. It was with the vision of a larger Italy that she entered the great European war against the Teuton powers (1915).

520. The Congo Region. — The work of exploring the basin of the Congo was carried on by an international association organized for the purpose. According to agreement this extensive area was to be neutral; each nation was promised equal

¹ 1911-1912.

trading privileges and the free use of the rivers. These promises were not kept; for Leopold II of Belgium, who had financed the work of exploration, wished to be sole proprietor (§ 516). In 1885 accordingly he became personal owner and granted to certain companies the right of exploiting the natural resources of the Congo Free State. The business of these corporations was frankly to make money by every possible means. The natives, who were employed in gathering rubber and in building railways, were reduced to a condition bordering upon slavery. The civilized world shuddered at tales of the inhuman barbarity with which both men and women were treated. A committee sent to inquire into these outrages confirmed the reports. All felt that a single government should assume the responsibility, and the Congo territory was finally annexed to Belgium (1908). The barbarities were promptly checked. Since that time, too, administrative reforms and internal improvements have been introduced.

521a. Great Britain in Egypt and the Soudan. — How the British acquired a vital interest in Egypt has been explained (§ 506). For a time this country continued under the rule of Turkey. Gross financial mismanagement on the part of the officials afforded Britain a reason for intervention. Her troops, who had captured Alexandria and had occupied Egypt, she promised to withdraw as soon as order was restored and progress assured. Early in the great European war which began in 1914 the country was definitely separated from Turkey, and became a part of the British Empire. Possession of it is all-important to Britain, for it controls the Suez Canal, which in turn controls the destinies of India, the most valuable part of the British Empire. In itself, too, Egypt is a land of untold possibilities awaiting the introduction of scientific methods of irrigation to utilize the overflow of the Nile. Even now by this means vast stretches have been made very fertile.¹ In 1898 General Kitchener won for England and Egypt the vast territory to the South — the Sou-dan' — with its semi-civilized, nomadic population.

¹ Lord Cromer's work, *Modern Egypt*, tells of other internal improvements carried on under his direction.

521b. Great Britain in South Africa. — The British have met, too, with great success in South Africa. Early in this period the rapidly growing Cape Colony reached the borders of the Boer republics (§ 505). The Boers were farmers, peaceful, stolid and freedom-loving, but suspicious of people of other stocks. With the discovery of gold (1884) great numbers of foreigners, mostly British, settled among them. These outsiders were forced to pay taxes and render military service, but were not granted the right to vote. The demands of the British that their grievances be righted, met with a flat refusal on the part of the Boers. The friction, rapidly growing more intense, finally led to the outbreak of hostilities. Unprepared, the British entered lightly upon the contest with a few thousand Boer farmers; but awakened by humiliating defeats, they made war upon a scale hitherto unknown. In the end force of numbers and brilliant generalship got the better of dogged resistance; and the Boer republics became a dependency of Britain (1902).

Since that time several British possessions in South Africa have been brought into a close union (1910). It is practically self-governing, for the control of the Crown is slight. It even enjoys the right to make its own tariffs. Substantially, then, the Union has become an ally rather than a dependent of the Crown.

522. The Partition of Asia; India. — Perhaps the most interesting feature of expansion in Asia is British rule in India. India must be considered not as a nation, but as a continent; for in both size and population it is almost as large as all Europe. Nor has this vast region ever had a national life. Throughout its breadth half a dozen languages and several hundred dialects are spoken. In race, religion, social customs and ideals, and forms of government, her people are just as diversified.

The greatest difficulty England has had to contend with is famine. A quarter of a billion inhabitants — many with only half an acre of land to the individual — depend entirely on farming for a living. With their scant resources drought means starvation to many and poverty to all. The English have

spent millions in building and maintaining an irrigation system, so that 13,000,000 acres are now watered by tanks, wells, or canals. In addition 30,000 miles of railway make possible the rapid transportation of food to districts in need. Hospitals have been built to accommodate 25,000,000 people annually. The rapid construction of schools is hastening to remove the blot of total ignorance from the native population. The post-office carries 1,000,000,000 letters every year. Then, too, the British have brought peace to a land disturbed by war and internal disorder. They have assured justice to a country accustomed to arbitrary methods. Their police have protected the widows and orphans and have assured every man the right to keep what he owns. No empire so great has ever before been subject to a European nation; nor has any other conqueror been so liberal in spending time, men, and money to improve the condition of its subjects. There remain, however, many evils to be corrected.

523. Indian Nationalism and the Castes. — Having acquired a smattering of Western ideas, small groups of agitators have expressed dissatisfaction with British rule and have demanded self-government for India. A glance at the social and religious life of its people shows that such a privilege can be granted only in the distant future. Three-fifths of the people of India are Hindus, among whom a social as well as a religious bond affects every detail of daily life. The keynote of the system is caste; the highest are the Brahmans or priests, then follow the warriors, the agriculturists, and the serfs. Each Hindu belongs to a particular caste, in which he and his descendants must always remain.

“When it is remembered that the members of these different castes cannot intermarry, cannot eat together, and that as a rule no Hindu of good caste may eat food prepared by a man of inferior caste, and that much the same rule obtains in regard to the drinking water, one begins to understand dimly the difficulties inherent in any dealings with these people, whether for hygienic, social, or military purposes. . . . Just as one example, imagine the difficulty of helpfulness to one another

when the neglected and help-needing person may be one whom to touch, or to come in contact with in any way, is a social and religious degradation, imperilling not only one's social position but one's salvation."¹ These problems cannot be solved by the granting of the suffrage and a constitution. It is necessary first to uproot the tyranny and social snobbery

of Hinduism, which represses the individuality and ambition of its devotees and crushes their very lives.



JAPANESE ARTISTS

Their work is the mosaic called cloisonné. They are now soldering a thin network of copper on a basis of solid metal. Afterward they will fill the interstices of the network (the cloisons) with enamel paste of various colors. Finally they will bake and polish the ware. The product is very beautiful.

524. The Rise of Japan.
—The ambition of the Europeans to partition Asia among themselves, as they have partitioned Africa, met with its chief obstacle in Japan: Her rise as a modern state has won the admiration of the world. For centuries the Japanese have been a warrior nation, and they have recently awakened to the need of adopting modern equipment. With armies of the modern type they engaged in war with the mighty nation of Russia (1904-1905). Their

success in this conflict has won for Japan recognition as a great power. Since that war she has been a partner and a rival of the European nations in the work of partitioning Asia. Her immediate aim seems to be to gain control of China for her own advantage and to check as far as possible the exploitation of that country by Europeans.

¹ Collier, *The West in the East*, 211.

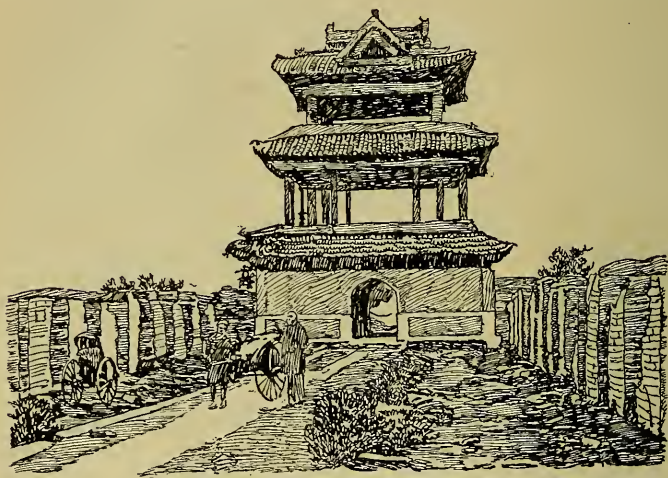
Not only in the art of war but in every field of civilization has Japan borrowed from foreigners. Her art, literature, and philosophy came to her from China. During the last half-century she has eagerly sought to adopt Western industrial civilization. She has acquired our tools, our kind of factories, and in brief the most important technical and scientific features of our age. Here, too, nothing has been improved, nothing invented. While Japan has imitated the outward features of our life, she has remained Oriental in character. She has not taken our religion, our traditions, our moral and ethical codes, our family ties, or any of the elements which make our civilization a powerful, living force. Her own customs she considers superior.

Like the European states Japan has become a colonizing nation. As yet, however, she has not devised a satisfactory system of governing the regions her soldiers have conquered. Her rule has been one of force and brutality; in no case has the respect of the natives been won. An example is Co-re'a, a country which she has subjugated. Naturally these faults time and experience may be able to remedy. It remains only to estimate the cost at which the work of conquest has been accomplished. In the last ten years the national debt has more than doubled. It must be remembered that Japan is one of the poorest countries in the world; it is still largely agricultural, with half of its land devoted to the cultivation of rice. The people who with difficulty obtain the mere necessities of life are forced to pay thirty per cent of their total income in taxes. A solution to this problem must be found before Japan can become a serious rival of the European powers.

525. China. — Despite the wonderful growth of Japan, the real hope of the East lies in China. The placid countenance of the Chinaman and his peculiar manners, often the very opposite of our own, have made him a mystery to us. These peculiarities, however, belong only to the exterior. Chinamen obey the same rules of morality that we do. Their standard of social life is the same; they like fame, wealth, children, family life, friends, books, landscapes and pictures. They appreciate a good joke and a good story; they are tolerant of

physical discomfort and contented with disagreeable conditions. Their honesty has made them the bankers and money changers, as well as shopkeepers and retailers, of the East. In many cases they own and manage steamship lines and factories. Wherever they go, their reliability is unquestioned.

The Chinese are proud of their race, of their intellect, and of their civilization. For centuries they have lived free from



AN OLD EXAMINATION-HALL

Pekin, China. In the middle is a gatetower; on each side is a row of stalls for the candidates. The candidate remained in his stall 48 hours at a time, eating, sleeping, and writing there. Several two-day sessions were required for the work. It was necessary to pass in order to be eligible to office. The system was abolished in 1904.

interference; hence they have become too self-satisfied. When the foreigner finally came, they were unable to oppose his gaining a foothold; and at last Chinese statesmen have awakened to the fact that European institutions must be introduced as the only means of preventing the partition of the country among the great powers. The nation must employ the elements of physical strength which will safeguard her. Steps have

already been taken in this direction. Reform edicts have abolished ancient customs; women are no longer permitted to bind their feet, or men to wear queues. Opium smoking — the curse of the country — has been prohibited. Railways have been built, mines opened, and the soil is tilled in a modern way. The beginnings of an army and navy have been made. It is now a race against time as to whether China will be able to take charge of her own destiny before her partition has been completed.

In 1912 China became a republic. This break with the past was easy and natural rather than abrupt, because for centuries the Chinese have been democratic in character and in social life. Although the individual has a great amount of liberty, the government remains strongly centralized. Only in this way is it possible to hold together the vast region in the interior, where the railroads have not yet penetrated. The success of the republic in fact lies in the personal ability of the President and his staff to keep alive the new spirit that has been awakened.

526. **The Meeting of East and West.** — The meeting of East and West has taught both many new things. From us the East has received material benefits; how to use its natural resources, and how to live better and more comfortably. But the East does not regard our civilization as superior, as a goal to strive for. "Most of the best things of the West — honesty, justice, mercy, impartiality, and sympathy — the East dislikes and would rather be without. The East is fatigued and disgusted by the rules, demands, and exigencies of the social intercourse of the West. To be on time, to answer letters, to pay visits, to dress at certain times and in a certain manner, to be severely accurate in money matters, to do day after day certain prescribed duties, the Oriental shrinks from as from slavery."¹ Furthermore it regards its own philosophy and religion as superior to ours; so much so in fact that in spite of the century-long efforts of missionaries, India, Japan, and China are no more Christian at heart now than before.

¹ Collier, *The West and the East*, 531.

On our part we have received from the ancient civilization of the East many intellectual contributions. We have come to know the beauty of Sanskrit literature and the vast lore of the Hindu religion. Eastern philosophy has become popular throughout Europe. Vegetarianism, theosophy, mental concentration, meditation, breathing exercises, and "new thought" are Indian concepts which have become fads in the West. In fact there are Hindu missionaries among us; their Swamis, located in many important cities of the United States and Europe, aim to emphasize the resemblance between Christianity and Oriental faiths. It would be an obvious advantage to the nervous Westerner to acquire some of the Oriental placidity. It would broaden the Western materialist to gain from the Orient an interest in spiritual things.

Contact with regions oversea has furnished us with an impetus to the study of new sciences, for example, Egyptology and Indology, which treat of the language and civilization of those regions. Romanticists and poets were the first to write of primitive people. In time their study has developed into the accurate sciences of anthropology and ethnology. It is an additional gain that contact with the poverty-stricken Indians has caused a kindlier feeling toward the needy and the distressed at home; and social economy has arisen to solve the problems of the poor. New birds, animals, flowers, and fruits have tempted lovers of nature to make a systematic study of the subjects in which they are interested. The results are biology, zoölogy, mineralogy, and other natural sciences. In a varying degree these subjects have been stimulated by contact with the Orient, but far more than the rest the study of comparative languages and religions.

527. Russian Asia.—In northern Asia Russia has ever been extending her railways eastward in search of a warm-water port. In this process she has absorbed all Siberia, and has turned her attention to Manchuria. A working agreement has "divided" this area between Russia and Japan. Then, too, Russia is interested in Mongolia, which, she insists, is racially a part of Siberia. Her claim is strengthened by the

fact that China has been unable to exercise any real suzerainty over that region. The northern part of Persia, too, has become a Russian sphere of influence, and her trading posts are even now extending to the south. Lastly she is widening her influence along the southern shore of the Black Sea by railway and other concessions, and over a large part of Asia Minor and Mesopotamia.¹

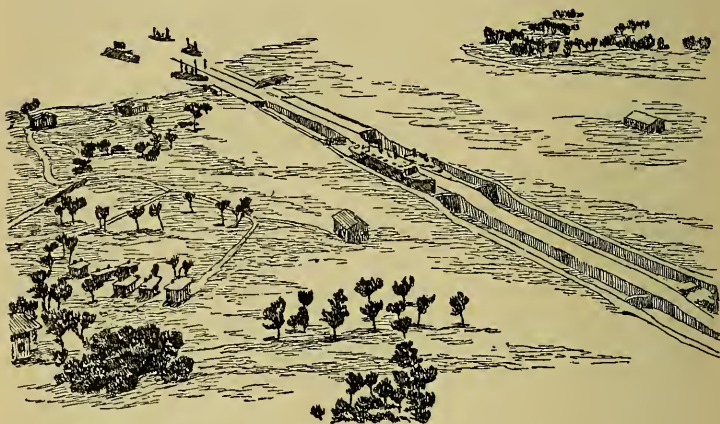
528. Southern Asia outside of India. — Great Britain's control of India has received attention above (§ 522 f.). Her occupation of Aden has made the Red Sea a British lake. From this starting point her influence has extended into the interior, where the native tribes have come under her sway. She is accordingly in practical control of Arabia, though it is still under the nominal rule of Turkey.² English influence, too, is predominant in southern Persia. In an agreement with Russia, Great Britain has received this region as a "sphere of influence," while leaving northern Persia as a Russian sphere. Bal-uchi-stan' and the neighboring desert countries, also Tibet, Burma, the Malay peninsula as far south as Singapore, and several localities on the way to Hong Kong are under her dominion. She claims further the basin of the Si-Kiang river, the true China, as her sphere of influence. In brief the Russians dominate northern Asia, and the British almost the entire south of the continent. France owns Indo-China and has interests in Siam. While the Dutch possess nothing on the continent, they own Java, Sumatra, the most of Borneo, and part of New Guinea. Germany, though granted a few islands and stations here and there, has been excluded from a share in the spoils of Asia. She has turned her attention therefore to the Turkish empire, a vast region that needs railways, canals, and modern machinery. She has planned a railroad running from Hamburg through Austria, Serbia, Bulgaria, the Turkish Empire, Persia, and southern Mesopotamia to the

¹ The government of Russia has announced (December, 1916) that her allies have promised her the possession of the Dardanelles, to take effect when this strait is wrested from Turkey.

² Arabia is now (1916) struggling to gain her independence of Turkey.

Persian Gulf. This plan, if completed, would turn trade from the Suez canal, and would make communication between Europe and Asia German more than British. It is too early as yet, however, to assume its success, or to measure its effects.

529. The Imperialism of the United States. — Before 1916, then, the greater part of Asia was divided either as possessions or as spheres of influence among the European powers. A few Pacific islands remained. Here it was that the United States



PANAMA CANAL

Showing a boat passing a lock. This canal was begun in 1904. The length from deep water in the Atlantic to deep water in the Pacific is 50 miles. The minimum bottom width is 300 feet, and the average width is 649 feet. The minimum depth is 41 feet. From a drawing.

showed her intention of becoming a great power in the ocean of the future — the Pacific. She forsook her policy of the past century — that of non-interference in foreign affairs. After her war with Spain (1898) annexations have followed with startling rapidity in both Atlantic and Pacific, including the Hawaiian and Philippine islands, Cuba, Porto Rico, Guam, and Samoa.

The work of building and operating a canal connecting the Atlantic with the Pacific has been entirely in the hands of the

United States. After many years of planning it was decided to construct it across the narrow isthmus of Panama. The United States offered Colombia a fair price for the zone in which the canal was to run. When this offer was refused President Roosevelt took advantage of a revolt on the Isthmus to recognize the Republic of Panama, which included the desired zone. The seizure of the zone was an infraction of our treaty with Colombia; and although in this matter we have only followed the precedents of other powers, in taking what they needed and what they could obtain, we are under moral obligations to give satisfaction to the injured nation. The process of construction, which lasted till 1915,¹ involved the highest engineering skill the world has ever seen. Commercially the Canal will bring about a tremendous change in the trade routes of the world. At the same time it is of strategic importance to the United States, for through it warships can be sent quickly from one shore to the other. This canal, together with the great navy inaugurated by President Wilson, will give the United States an overwhelming military superiority on the American continents.

By insisting on the "open door" in China — that is, the equal right of all nations to trade in that country — and by her island acquisitions the United States has avowed her intention of playing an important part in the world's affairs. Her traditional policy formulated in Monroe's administration (1817-1825), and known therefore as the Monroe Doctrine, has prevented foreign nations from making conquests in either America. The European powers have understood it to imply that the United States has no intention of sharing in their rivalries. Now that this nation has adopted an aggressive policy in various parts of the world, the European powers may in the near future feel themselves free to interfere in the affairs of the American countries. If therefore we wish to maintain the Monroe Doctrine, we must at least assume responsibility for the protection of European interests in the American conti-

¹ At the close of the year 1916 the use of the canal is still deferred by slides, which will be remedied in time.

nents; and perhaps the time is not far distant when the protection of the Americas may be entrusted to an alliance of the American nations.

On April 6, 1917, Congress declared that a state of war existed between our country and Germany. The reason was Germany's continual violation of international law and of the rights of mankind. In this way the United States became a partner of Great Britain, France, Italy, and Russia in their stupendous conflict with the Teutons.

Topics for Reading

I. **Imperialism and Internationalism.** — Reinsch, *World Politics*, pt. I; Slater, *Making of Modern England*, ch. xxii; Hobson, *Imperialism*, see Contents; Angell, N., *The Great Illusion*, see Contents (argument against war); Jones, J. H., *Economics of War and Conquest* (reply to the preceding).

II. **The Opening of China.** — Hazen, *Europe since 1815*, pp. 682-7; Hayes, *Political and Social History of Modern Europe*, II. 560-76; Reinsch, pts. II, III; Collier, P., *The West in the East*, ch. ix (light but suggestive). *Cambridge Modern History*, XI. ch. xxviii; XII. ch. xvii.

III. **German Imperialism.** — Hayes, II. 415-26, 691-7; Reinsch, pt. IV; Smith, M., *Bismarck*, 59-87; Headlam, *Bismarck (Heroes)*, 365-439; Malleon, G. B., *Refounding of the German Empire*, ch. xvi; Lichtenberger, *Germany and its Evolution*, bk. I. chs. iii, iv; Von Bülow, *Imperial Germany*, 42-66, 114-23, 192-201; Fullerton, G. S., *Germany of To-day* (1915), chs. iv-vi. *Cambridge Modern History*, XII. ch. vi.

IV. **Imperialism of the United States.** — Reinsch, pt. V.; Hobson, see Index; Latané, J. H., *America as a World Power*, see Contents.

Review

1. What advantages had Great Britain for the maintenance and increase of her empire? Describe her struggle with Napoleon, and state its outcome. 2. How did she complete her subjugation of India? Give an account of her acquisition and colonization of Australia. 3. What brought an end to the slave trade? What were the contemporary happenings in the Americas? What old colonial powers ceased to be colonial, and what other powers came to the front? 4. How did the industrial revolution aid Great Britain's imperial position? 5. Describe the exploration of Africa. What were the several possessions of the European powers in Africa at the close of this period (1876)?

6. What led to the building of the Suez Canal, and what is its importance? 7. What effort did Russia make to reach the sea on the South and Southeast, and how was she checked? 8. What improvements did the British make in India? How did they strengthen their hold on that country? 9. Describe the opening of China; the "Opium War" and its result. 10. Explain Mikado; Shogun. Describe the visit of Perry to Japan, and its result. 11. Describe the progress of colonization in Australia; in New Zealand. What advance took place in the organization of Canada? Why are these three countries mentioned together? 12. What demands were created by industrialism and nationality? How were these demands to be supplied? 13. What is imperialism? 14. What effect had imperialism on international relations? on armaments? 15. Describe the process of acquiring territory. What is meant by penetration? Spheres of influence? 16. What is the newer imperial policy of Great Britain? To what is her success due? 17. Describe the Russian policy and give a reason for its success. Where have the Russians acquired territory? 18. What are the causes and the characteristics of German imperialism? 19. What other European peoples are imperialistic, and where have they severally acquired territory? 20. Describe the German possessions in Africa. 21. What are the French possessions in Africa? 22. What territories has Italy acquired in Africa? What are her "aspirations"? 23. Give an account of the Congo region. 24. What power controls Egypt and the Soudan? What is the importance of Egypt? 25. What are the possessions of Great Britain in South Africa? Give an account of the Boer War. 26. Describe the recent work of Great Britain in India. What are the obstacles in the way of Indian nationalism? 27. Give an account of the rise of Japan. What elements of civilization has she borrowed, and from whom? What is her economic condition? 28. What progress are the Chinese making? What are the hopes for their future? 29. How may the West and the East benefit each other? 30. Describe the encroachments of Russia upon the Far East. 31. What powers are influential in southern Asia outside India, and what territory does each power hold or claim? 32. How has the United States become imperialistic, and what are her dependencies? Give an account of the Panama Canal; of the project for a great navy; of the "open-door" policy in China; of the Monroe Doctrine.

Additional Studies

1. What were the possessions of Great Britain at the point of time when this chapter begins? 2. Compare the struggle between England and Napoleon with the earlier struggle between England and Holland, and the still earlier struggle between England and Spain. What were the results of these conflicts? 3. What did England learn through her

experience with the thirteen American colonies, and how did she apply this knowledge? 4. Compare the Suez Canal with the Panama Canal. What will probably be the commercial and the political effects of the latter? 5. If China awakens as Japan has awakened, what will be the political bearings of such an event? 6. Compare the first colonies of Australia with those of North America. Which is the more important for the prosperity of a country, its natural resources or the character of its inhabitants? 7. What class in England and America is chiefly benefited by imperialism? 8. Show how the growth of imperialism inevitably leads to war. 9. Usually a nation endeavors to protect its citizens who are conducting business in weaker or less civilized countries (*cf.* § 512). What do you think of the morals of this policy? 10. Do nations consider themselves bound by the moral rules that govern individuals? Should they be so bound? 12. Compare Russian and German imperialism. 13. What is the value of Africa to the powers that have occupied that continent? 14. What are the benefits that Great Britain derives from her control of India? 15. What is the meaning of the statement, "Trade follows the flag?" Is it true? 16. What is meant by the statement that a certain European power "wants a place in the sun?" 17. Bring together the facts relating to the break-up of the Turkish empire. What is the chief cause of the decline? 18. Compare the Boer war with the American revolution. 19. If India were freed from British control, what would probably become of the country? 20. If the United States should liberate the Philippine Islands, would the inhabitants gain or lose thereby?

CHAPTER XXX

SOCIAL REFORM AND GENERAL PROGRESS

I. THE FACTORY SYSTEM; ITS EVILS AND THEIR REMEDIES

530. **The Evils Described by an Eye-Witness.** — Under the domestic system in vogue a century ago people lived and worked in their own homes in the country or in small towns (§ 462). The new machinery introduced by the industrial revolution, however, had to be housed in buildings erected for the purpose. Multitudes of families accordingly left the country to seek work in these factories and to take rooms in tenements built for them in the vicinity. In this way great industrial cities arose like mushrooms. In an economic change so rapid and on so large a scale a change in the condition of the individual worker took place unnoticed; it became almost unbearable, and was only improved in the course of a century-long struggle.

An eye-witness¹ gives us an interesting picture of life in Manchester, a great factory town, in the early thirties. "The population engaged in the cotton factories rises at five o'clock in the morning, works in the mills from six till eight o'clock, and returns home for half an hour or forty minutes to breakfast. This meal generally consists of tea or coffee with a little bread. The operatives return to the mills and workshops until twelve o'clock, when an hour is allowed for dinner. Amongst those who obtain the lower rate of wages this meal generally consists of boiled potatoes. This mess of potatoes is put into one large dish; melted lard and butter are poured upon them, and a



A MINE WORKER

A woman dragging a loaded coal cart. From the report of a commission, 1842.

¹ Kay, *Moral and Physical Condition of the Working Classes Employed in the Cotton Manufacture of Manchester*, 20.

few pieces of fried fat bacon are sometimes mingled with them, and but seldom a little meat. The family sits around the table, and each rapidly appropriates his portion on a plate, or they will all plunge their spoons into the dish, and with an animal eagerness satisfy the cravings of their appetite. At the expiration of an hour they are all again employed in the mills, where they continue until seven o'clock or a later hour, when they generally indulge in the use of tea, often mingled with spirits, accompanied by a little bread. The population nourished on this aliment is crowded into one dense mass, in cottages separated by narrow, unpaved, and almost pestilential streets, in an atmosphere loaded with the smoke and exhalations of a large manufacturing city."

531. Further Evils. — Their working hours were spent in rooms poorly lighted and ventilated. These unsanitary conditions in home and factory caused a high rate of disease and death among the workers. The factory owners cannot be held entirely to account for this state of affairs, for this was an age when little regard was shown for the health of the public. Sewers, street paving and cleaning, and a supply of pure water and milk were products of a later age. At the same time the manufacturers failed to see that their permanent prosperity depended on the welfare of their workers. "Women and children were brought into the factories, because they were able to operate the new machines as well as could men, because they were easy to control, and because they could work for lower wages. The hours of labor were drawn out to fourteen, fifteen, even seventeen a day, because profits increased in proportion to output. Precautions in respect to safety and sanitation were neglected, because they cost money, and there was nobody to require them to be exercised. Wages were kept low, because labor was plentiful. Mills too often became veritable prisons in which men, women, and children toiled long hours, relieved only by scant sleep in fetid and cheerless homes, working until work developed disease and deformity, and in many cases brought early death."¹

¹ Ogg, *Social Progress in Contemporary Europe*, 215-6.

532. Abuse of Pauper Children; Public Indifference. —

The most pitiful abuse of the factory system, however, was the employment of pauper children. It was the duty of the parish to care for these friendless creatures. Often, however, to reduce expenses the authorities disposed of them as apprentices to the mills. Although the object was to teach them a trade, as a matter of fact it meant a life of slavery. They were entirely at the mercy of their masters. Overseers were paid in proportion to the amount of work they could extract from their victims. The result was a deplorable state of affairs. Meals were irregular. The food was indescribably wretched: water porridge for breakfast, bacon and turnips for dinner, bread and tea for supper. The sleeping accommodations were miserable: the beds, often in the same room with the machinery, which ran day and night, were never cool or clean. The cruelty practised upon these unfortunate children was almost incredible. Little wonder that sickness and disease were common, and that frequent supplies of parish children were needed to fill the vacancies.

These conditions were tolerated mainly because they had come in so rapidly as to escape the notice of the public. The old idea of regulation by the state had for the time being disappeared. People feared also that the government which by excessive interference had lost its American colonies (§ 419), could not deal successfully with this complex problem. It was an age, too, when the worker was told to bargain for his wages, and to go where he could obtain the highest pay. People did not reason that the employer was in a position to enforce whatever terms he wished.

533. Reform by Proprietors; by Legislation. — The actual work of reform was begun by manufacturers themselves, such as Robert Owen (born 1771), who were disgusted with conditions in their own mills. His first resolve was to employ no more parish children. Next he sought to make his factories light and airy, and the homes of the workers tidy and attractive. Saloons in the neighborhood were abolished, and schools were built for the children. His work proved to the world how

much better people would be if their hours of labor were shortened and if they were rid of evil associations. The work of reform, however, cut down profits; and few mill owners were willing to follow in the footsteps of Owen.

At last public opinion was aroused; reform was demanded in the pulpit, on the platform, in pamphlets, and in newspapers. A royal commission inquired into conditions. Its report led to the Factory Act of 1833, the first attempt of the government to protect working people from the kind of abuse described above. Children under thirteen were not to work more than forty-eight hours a week; those under eighteen, not more than sixty-nine. Night work was forbidden, holidays were granted, and a certain amount of schooling was required. Traveling inspectors were to enforce these provisions. An act passed a decade later still further reduced the hours and regulated meals and sanitary conditions. Before the middle of the century women and children had secured a ten-hour day. Elsewhere we shall see how further legislation has aimed to make the lot of the worker happier and safer (§ 540 ff.).

Wherever the industrial revolution has come, nations have had to deal with the same problems, and to a great extent they have solved them in the same way.

II. THE LABOR MOVEMENT AND SOCIALISM

534. Trades-Unions. — Early experience with the factory system, however, made it clear that neither employers nor the government would do much to improve the conditions of the workers. Reforms were granted slowly and grudgingly. On the other hand workers were quick to see the advantage of joining hands in a common cause, and those of the same trade accordingly formed local clubs. As this movement spread, the clubs came closer together, forming nation-wide unions of workers in the same trade. Their meetings were secret, for as late as 1824 it was a criminal offence, in fact a conspiracy, to combine for raising wages. For another half century trades-

unions were regarded with suspicion not only by employers but by the general public. Their chief weapon has been the strike: the men decide on the hours of work and the wages they consider just, and vote to quit work until their terms are complied with. While idle the men are supported by funds belonging to the union. In most cases they win a partial victory, and sometimes their success is complete. This is so often the result because the employer, who cares little for losing the services of a few men, suffers severe financial loss when all his hands quit work.

Trade-unionism has attained the highest importance in Great Britain and the United States. Recently in the former country it has entered politics and now has enough seats in parliament to secure desired legislation. As a rule American trades-unions are content with recommending men known to be favorable to their program. In most European states labor is well organized but is less concerned with hours and wages. It is more interested in questions affecting the social welfare of the laboring classes. In most cases it has identified itself with socialism (§ 537 f.), and has become a powerful political factor.

535. Coöperative Societies. — Workers have also found it advantageous to coöperate in other ways, particularly in purchasing food and clothing. As early as 1844 twenty-eight weavers, inspired by the teachings of Robert Owen, clubbed together to purchase sugar and flour at wholesale rates. The experiment was so successful that the Rochdale Society, as this organization is known, now has 15,000 members, and does a business of over a million dollars annually. Like other firms, it owns its buildings and grounds, and employs its expert buyers and clerks. Regularly the profits are distributed among the members according to the amounts of their purchase. Cheered by this success, hundreds of other such societies have been formed not only in Great Britain but over all the Continent, many of which receive aid from the government. This co-operative movement is represented in America by the Granges, which are associations of farmers for buying their raw materials

in large quantities at wholesale prices. The immense volume of business conducted by coöperative societies has served to cut the profits of the middleman and so to reduce the cost of the necessities of life. In this way people are able to live better and at less expense.

536. Dawning Friendship between Capital and Labor; the Two Classes. — During the past two decades a better feeling has grown up between capital and labor, between employer and employé. The former finds that continual strikes are a serious detriment to his business; in spite of aid from his union the latter has come to fear long periods of idleness. In many cases arbitration has been successful in averting strikes. It is to the interest of both to create as fine a product as possible. The far-seeing employer does his part by providing a light, airy factory for his workers, and by sharing with them his profits through the adjustment of hours and wages. The employé in exchange should devote his best efforts to his work. It must be admitted, however, that little progress has as yet been made toward this happy condition.

Whereas the French Revolution practically abolished distinctions of social rank, the industrial revolution brought in its train a new division of classes not based on family or tradition. First were the capitalists, who owned the raw material and the machinery. They hired men, from one to a thousand or more, to make the finished products which they wished to sell. The other class comprised the wage-earners, who devoted their lives to making such wares. As industry grew, the wealth and prosperity of the capitalists increased. At the same time wages rose little or not at all and working conditions were indescribably bad.

537. Origin and Theory of Socialism. — As the gap between the classes continued to widen, the wage-earner was not slow in comparing his unhappy lot with the good fortune of his employer. In the great factory he had lost his individuality and had become a mere number. It must be remembered that in those early days the government believed in leaving these conditions to shift for themselves. The environment thus

created gave birth to Socialism.¹ This movement was a protest against suffering, misery, and injustice. It demanded the right to live fully, joyfully, and in comfort. It is hardly possible to define a creed which varies so widely in details among its members in different parts of the world. From its beginning, however, it has always attacked the weak point of the social order — poverty, which it regards as standing in the way of progress. All socialists, too, believe that want is caused by our system which permits the employer to make and keep all the profits. At the same time it permits him to hire his labor at the lowest possible cost — usually a mere living wage. In this case the socialist feels that liberty merely affords an opportunity for the powerful to exploit the weak.

Socialists, then, demand that these evils be abolished. Instead of competing against one another, men should coöperate. In the new system private utilities will disappear and become the common possession of all — in brief, will be owned and controlled by the state. Necessarily the people are to retain the control of the government. The keynote of this new state will be work, not property. Socialism maintains that if each person works at some useful occupation, the drudgery of the world can be finished in a few hours daily; and the rest of the time may be used for relaxation, recreation, and self-improvement.

538. Earlier Methods of Socialism. — The great problem was to bring about this state of affairs. The early socialists were dreamers, humanitarians. One of their number, Robert Owen (§ 533), planned communities each with about one thousand people, all self-supporting. Each family would receive its own apartment in an enormous tenement accommodating all. The kitchen and dining room were to be in common. Work and leisure were planned for all the inmates. Many such colonies were founded — a splendid one at New Harmony, Indiana. It was felt that others would imitate this model, until the world would be made up of such communities. For various reasons, however, they proved unsuccessful, and

¹ There have been socialists from ancient Greek times, but we may say that modern socialism began with the French Revolution.

gradually disappeared. The time was not yet ripe for trusting entirely to the goodness of human nature.

In an age of revolution, however, it could hardly be expected that tremendous changes could be peacefully brought about. The chief advocate of aggression was Karl Marx, a German Jew (1818-1883). His work, *Capital*, is the textbook of socialism. His influence, too, inspired the feeling among workingmen that they must save themselves from slavery by class war and revolution. During the years 1848-1850, accordingly, the working classes joined with others to secure that share in the government which the middle class had usurped. In consequence France, Germany, Austria, and Italy were rudely awakened from the new absolutism into which they had fallen.

539. Recent Socialism. — Since that time all but a few socialists have abandoned the policy of violence in every country of Europe.¹ Instead, they have entered politics, in the belief that "the power of the ballot is infinitely greater than the power of the bullet, provided it is followed up with common sense and energy."² They have entered parliament, and in some cases they are in the majority; a few have even won places in cabinets. From dreamers they have become practical men determined to bring about reforms in a rational way. This new movement is called Social Democracy.

Throughout its activities in Europe socialism has been an efficient helpmate to democracy. It has created the labor parties which have forced governments to legislate their demands: not only to secure shorter hours and better pay for workers, but to deal constructively with such problems as the death-rate of infants, the high cost of living, the feeding of school children, and non-employment.

III. THE NEW DEMOCRACY

540. New Character of the State; its Duty toward Children. — As a result of these new duties the power of the state has

¹ The principle of violence in the labor movement is now called syndicalism, and is represented by the Industrial Workers of the World, an international organization.

² Orth, *Socialism and Democracy in Europe*, 256.

been greatly increased; it has now become the friend as well as the ruler of its members; it has become the protector of people as well as of property. Let us see, for example, what has been accomplished in England. Many new privileges have been granted to trades-unions and their members (1906). They are allowed reasonable liberty, for instance, in the matter of picketing during strikes. A still more important feature has been the increased interest shown in the welfare of children. It was Premier Asquith who said, "There is nothing that calls so loudly or so imperiously as the possibilities of social reform. . . . First of all there is the child for whom heredity and parental care have perhaps done nothing or worse than nothing. And yet it is the raw material upon the fashioning of which depends whether it shall add to the common stock of wealth and intelligence and goodness, or whether it shall be cast aside as a waste product in the social rubbish heap."

541. Improvements in the Condition of Children. — It is strange that in England prior to the seventies the state took little interest in education. Since then various acts have made education compulsory for all children; its cost has risen from £721,000 in 1870 to £25,000,000 in 1907. During the last decade arrangements have been made to furnish meals for needy children in the elementary schools. Play centres and free medical inspection, too, are provided for. The Children Act (1908) protects small children from drunkenness, negligence, and cruelty. Courts have been established to rescue rather than to punish juvenile offenders. At the same time the parent "must be made to feel more responsible for the wrongdoing of his child. He cannot be allowed to neglect the upbringing of his children, and having committed the grave offence of throwing on society a child criminal, wash his hands of the consequences and escape scot-free."¹ Not only England but other countries have carried out other features tending to make better citizens of the coming generation. "Children in all schools and factories should periodically be weighed and measured; overcrowding should be dealt with in the worst

¹ Mr. Herbert Samuel, Commons, Feb. 10, 1908.

districts by fixing a standard of persons per room in tenements not to be exceeded. . . . Special attention should be paid to milk supply, and standards fixed to check the adulteration of all foods; provision should be made by the local authorities for dealing with underfed children; hygiene and the effects of alcoholism should be well taught in schools, and compulsory classes urged; cleanliness should be pressed upon the children, notably as to teeth, eyes, and ears; attention should be paid to children's games, and boys' and girls' clubs, and juvenile smoking suppressed." ¹

542. Tenements and Workingmen's Dwellings. — We have seen how the factory system brought in its train huge cities with their ugly tenements constructed as cheaply as possible without regard to comfort or beauty, or the health of their occupants. The filth and overcrowding bred drunkenness, pauperism, crime, physical degeneration, and a high death-rate. It was finally recognized that "to deal with the problem several steps must be taken. In the first place, the slums and older unsanitary dwellings in the heart of the town must be removed, and the newer tenements must be constructed with an eye to health, comfort, and beauty. Open spaces, parks, places for real sunlight, playgrounds, and recreation centres must be provided. Then, in the second place, there must be adequate control of urban growth, so that as the town stretches out into the country the workingmen's dwellings may not be dreary, monotonous piles of brick, but pleasant cottages amply relieved by trees and shrubs and grass." ² Cities all over the world have made it a matter of pride as well as expediency to bring about such conditions.

543. The Protection of Unskilled Laborers. — Although skilled laborers, both men and women, have gradually formed unions which protect their interests, there remain without this pale a large army of unskilled workers, who form the prey of unscrupulous employers. They are often forced to work excessive hours under unsanitary conditions in return for unduly low pay. The English Trade Boards Act (1909) attempted

¹ Annual Register, 1904, p. 195.

² Hayes, *British Social Politics*, 264.

to solve the problem by establishing a minimum wage and punishment for offending employers. The difficulties of enforcing such a provision, however, have not yet been overcome; and the problem of "sweated" labor is as yet unsolved.

544. Various Improvements for Workingmen. — Other laws have been passed to protect the workingman from accident, from loss of employment, and from poverty in old age. In these endeavors Germany has taken several steps in advance of the rest of the world. "Here a workingman may begin life attended by a physician paid by the state; he is christened by a state clergyman; he is taught the rudiments of learning and his handicraft by the state. He begins work under the watchful eye of a state inspector, who sees that the safeguards to health and limb are strictly observed. He is drafted by the state into the army, and returns from the rigor of this discipline to his work. The state gives him a license to marry, registers his place of residence, follows him from place to place, and registers the birth of his children. If he falls ill, his suffering is assuaged by the knowledge that his wife and children are cared for and that his expenses will be paid during illness; and he may spend his convalescent days in a luxurious state hospital. If he falls victim to an accident, the dread of worklessness is removed by the ample insurance commanded by the state even if his injury permanently incapacitates him. If he should unfortunately become that most pitiful of all men, the man out of work, the state and city will do all in their power to find work for him. . . . And if by rare chance through the grace of the state's strict sanitary regulations, and by thrift and care, he reaches the age of seventy, he will find the closing days of his long life eased by a pension, small, very small, to be sure, but yet enough to make him more welcome to the relatives or friends who are charged with administering to his wants." ¹

545. Democratic Taxation; Public Ownership of Public Utilities. — These varied activities are expensive and mean increased taxes. The problem of budget makers has been to

¹ Orth, *Socialism and Democracy in Europe*, 169-170.

place this new burden on the luxuries of life and so on the shoulders which can best bear it. The income tax and the tax on unearned increment¹ are brought into use for this purpose.

In most European countries the state owns and controls the railroads, the canals, the telephones, telegraphs, savings banks



CONCOURSE

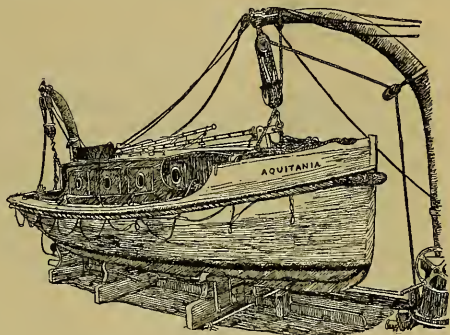
In the Pennsylvania Station, New York City. From a photograph lent by the Pennsylvania Railway Company.

and insurance. Many cities in America and England own their electric light and gas plants, their water supply, their street cars, and their markets. In many cases these utilities not only serve the public cheaply and efficiently, but turn in a balance every year to help pay the expenses of government.

¹ Unearned increment is any increase in the value of an estate through no labor or outlay of the owner.

IV. SOME FEATURES OF MODERN PROGRESS

546. **Electricity.** — On the whole, then, the past fifty years have been marked by general progress. The work of invention, which preceded the industrial revolution, has been carried on with ever-increasing brilliancy. Probably the most important feature of the present age has been the marvellous development of electricity. Through the genius of men like Bell, Morse, Marconi, and Edison, this new force has found many practical uses. The telephone, at first a luxury, has become a necessity in the business and social life of the world. The telegraph and cable flash news quickly and cheaply over all parts of the world. Brilliant electric lights have taken the place of the flickering gas-lamps of half a century ago; not only do they make the streets more attractive, but they serve



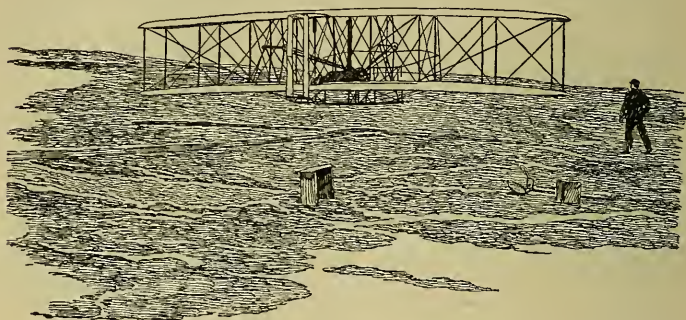
A MOTOR LIFEBOAT

Of the *Aquitania*, Cunard Line, increasing the safety of travel by sea. From a photograph supplied by the Cunard Company.

to reduce crime. Street cars, elevated and subway lines are practically all operated by electricity. Many railroads, too, have substituted for steam this means of locomotion, which is cleaner, quicker, and more comfortable. Electricity has made possible the use of the X-ray which is of immense value to surgery. The most ingenious device of all, though still in its infancy, is without doubt the wireless telegraph. It uses the ether to carry our messages — even if sender and receiver are thousands of miles apart. Up to the present its chief use has been to promote safety at sea — the SOS, the signal of a ship in distress, seldom fails to bring as rescuer some near-by ship.

547. Airships and Automobiles. — Another striking feature of modern invention has been the conquest of the air. The balloon of the mid-century, ever at the mercy of a strong wind, was a dangerous toy. The modern airplane and airship, driven by their own propellers, can ride against the wind with comparative safety. So far the airship has been chiefly of use for military purposes, though in time it undoubtedly will be made to serve the uses of peace.

The same period has witnessed the development of another new means of locomotion — the automobile. It has passed through its stage of experimentation until it is now mechanically



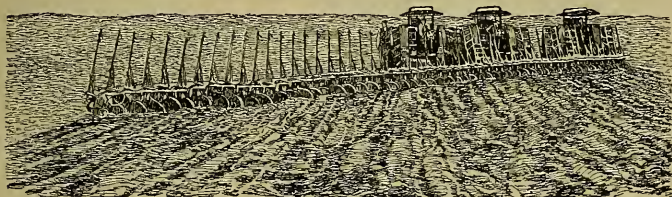
THE FIRST AIRPLANE

The first to carry a man and to be operated by motor-power; constructed by the Wright brothers, Americans, 1903. From the 'Mentor.'

perfect. Year by year, too, its cost has been reduced until it is now possible for every family of moderate means to own and operate a car. In business the truck — electric as well as gasoline — has supplanted the horse as a quick, cheap, and efficient means of hauling goods over both long and short distances.

548. Agriculture. — The factory system has brought about a great change in agriculture. The rapid growth of the cities and increase in population have demanded more and more foodstuffs — a demand which the small farmer alone could no longer supply. In the present age the small farmer often

confines himself to raising vegetables, or such fruit as apples, strawberries, peaches, and grapes, for the near-by markets. Agriculture, however, like other industries, is more profitably operated on a large scale. By such means our vast wheat fields furnish not only us but a large part of Europe with bread. Some wheat farms measure from 70,000 to 90,000 acres. "Near the town of Clovis, Fresno County, California, is a wheat field containing forty square miles. As the ground lies almost in an exact square, it presents in the season just before harvest the appearance of an endless sea of waving grain. This is the sort of wheat field of which the statement has been made that the men and teams breakfast at one end of the furrow, take



A STEAM PLOW

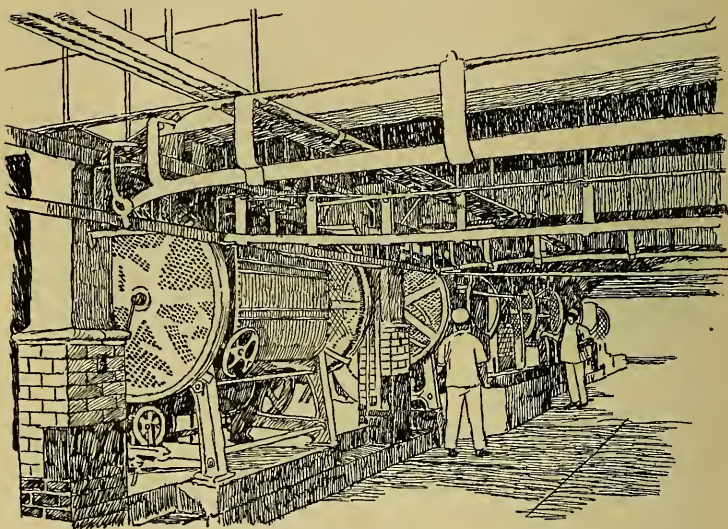
Three 'Mogul' Tractors drawing a combination of 55 individual plows. From 'International Harvester Report,' 1911.

dinner at the other end, and return at night to the point of starting. If a single man were to undertake to plough such a field in the old-fashioned way, it would require sixteen years for him to complete his spring plowing, as much longer to do the harrowing, and if he were fortunate, he might finish sowing the seed before he died; but though the preparing and sowing would occupy one man's lifetime, 300 modern steam harvesters and threshers can make comparatively short work of the harvest in even an enormous field such as this."¹ Human ingenuity, then, has devised machines, operated for the most part by steam or electricity, which aim to accomplish as much work as possible with the help of the fewest number of men. Plant-

¹ Cochrane, *Modern Industrial Progress*, 209.

ing, cultivating, and reaping machines accordingly are a necessary equipment of the modern farm. Through the telephone and the motor truck, too, the farmer has become as much a business man as the merchant.

549. New Conveniences and Amusements. — Whole books have been written on modern engineering achievements — the building of dams, bridges, and canals — and on improvements



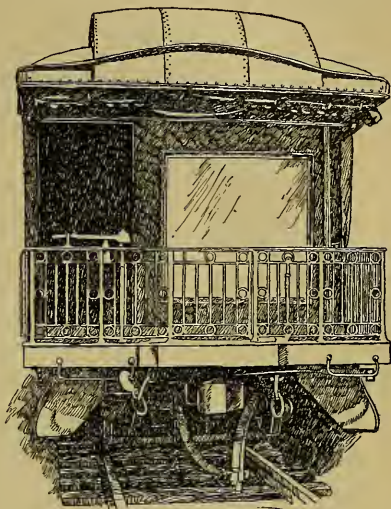
THE MIXING ROOM

In Ward's Bakery, illustrating the hygienic mixing of dough, wholly by machinery.
From a photograph lent by the Ward Company.

in manufacturing of all kinds. Without doubt the growth of newspapers and periodicals has had the greatest influence on the daily life of the nation at large. Through them the poorest person is able for one cent a day to keep in touch with the general news and politics of the entire world. Machines have been invented for the amusement of the poor as well as of the rich. The phonograph makes it possible for its owner and

friends to hear in their own homes at a nominal cost either grand opera or ragtime, performed by capable artists. Or for five or ten cents one may see the world's greatest dramas portrayed on the screen. The moving picture entertains, amuses, and instructs millions who know little other recreation.

550. A Higher Standard of Living. — The last half century therefore has witnessed an increase in wages, a decrease in the hours of work, and an improvement in the conditions of labor. In short the standard of living has materially risen. More families than ever before live active, happy lives. Each individual to-day consumes more meat, butter, and wheat flour, and wears more clothing than his grandfather did. He is more fortunate, too, in being able to enjoy such luxuries as coffee, tea, and sugar. House-keeping is made easier by gas, electricity, and the telephone, thus allowing more time for the care of children, for reading and recreation. In brief, working people of to-day travel more, read more, and enjoy more comforts, conveniences, and luxuries, than ever before in the history of the world.



AN OBSERVATION CAR

From a photograph supplied by the New York Central Railway Company.

Topics for Reading

I. **Improved Transportation.** — Hadley and others, *The Nineteenth Century*, 431-66; Cochrane, *Modern Industrial Progress*, see Contents.

II. **The Labor Movement.** — Slater, *Making of Modern England*, ch. xxi; Ogg, *Social Progress in Contemporary Europe*, chs. xv-xx;

Orth, *Socialism and Democracy in Europe*, especially chs. vi-ix; Hayes, *British Social Politics*, see Contents.

III. **Municipal Progress.** — Slater, ch. viii (early nineteenth century); Goodnow, *City Government in the United States*, see Contents; Zueblin, *American Municipal Progress*, see Contents.

IV. **Care of the Poor.** — Ogg, ch. xvi; Addams, *Democracy and Social Ethics*, especially chs. ii, v; Hayes, see Contents.

V. **Recent Industrial Development.** — Innes, *England's Industrial Development*, ch. xxix; Warner, *Landmarks of English Industrial History*, chs. xvii, xviii; Ogg, ch. xx.

Review

1. What changes in the residence of laborers resulted from the industrial revolution? Describe the daily life of the workers at Manchester. 2. Describe the sanitary condition of homes and factories. What criticism may be made on the wages and on the length of the working day? 3. Describe the employment of pauper children in the factories. Why were such conditions endured? 4. What reforms were introduced by proprietors? What reforms were effected by legislation? 5. Describe the origin and growth of trades-unions. By what means did they attempt to secure more rights for labor? 6. What are coöperative societies? Why and how were they formed? What is the Grange? 7. Describe the varying relations between capitalists and their workmen. How did these two classes arise? 8. What was the origin of socialism? What are its principles? 9. What were its original methods? What plan of coöperation was devised? Who was Karl Marx, and what were his principles? 10. What are the recent aims and methods of socialism? What has it accomplished? 11. What new and enlarged character has the State assumed? Illustrate by its attitude toward children. 12. In what way has the condition of children been made better? 13. What has been the condition of tenements, and how are they being improved? What remains to be done in cities for the comfort and health of the poor? 14. What is the problem relating to unskilled laborers? What was done for this class in England? 15. What has Germany accomplished for the working classes? 16. What changes in taxation have been made with a view to distributing equitably the burden of supporting the government? Give examples of public ownership of public utilities. 17. Enumerate the improvements due to electricity. 18. Describe the latest developments of airships and of automobiles. 19. What improvements has machinery brought into agriculture? Compare the new with the old method. 20. What other conveniences and what recreations have resulted from the use of machinery? 21. In what respects is the standard of living higher to-day than it has ever been in the past?

Additional Studies

1. Review the industrial revolution (ch. xxvii) and show how it connects with § 530. 2. Are there factories in your vicinity? If so, visit them and report on the cleanliness of the rooms and the condition of the workers. Visit some of the homes of the workers and report on their condition. 3. Are there filthy streets in your city? If so, appoint a committee to draw up a petition to the Mayor to have them cleaned, sign it and send it to him. 4. What is the length of the working day in your neighborhood? Is it established by law or by the trades-unions? 5. The Adamson law of 1916 established an eight-hour day for a large class of railway employés. If you live near a railway, ascertain how it is being carried out. 6. What is the Child-Labor Law of 1916? Is it in operation in your community? 7. What are the trades-unions of your neighborhood? 8. Ascertain from the members how they are organized and what are their aims. 9. In like manner study a Grange or other coöperative society in your vicinity, and find out what good it is doing. 10. If you have an opportunity to talk with a socialist, ask him for his views regarding capital, labor, and such matters, and what his reasons are for these views. 11. Read the newspapers and find what the Governor and the President are aiming to do for the improvement of the state or of the nation. 12. What laws are the state legislature and congress discussing or passing, and which of these statutes are for the social or economic benefit of the public? 13. Does your city own any public utility? If so, how does the system work? 14. What are some of the facilities, recreations, or amusements of your neighborhood which are due to machinery but are not mentioned in this book?

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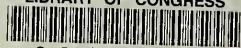
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